Immediate Revelation,

OR

Jesus Christ the Eternall Son of God, revealed in man and revealing the knowledge of God, and the things of his Kingdom, immediately.

OR

The Holy Ghost, the Holy Spirit of promise, the spirit of Prophecy, poured forth, and inspiring man, and induing him with power from on high, and baptising him thereunto, giving him wisdom, understanding, and knowledge from above, (and giving to some, utterance, and moving them, by his own immediate assistance to speak forth and declare the wonderful things of God.)

NOT CEASED

But remaining a standing and perpetual Ordinance in the Church of Christ, and being of indispensible necessity as to the whole body in genetal, so to every member thereof, every true Believer in particular, asserted and demonstrated.

And some objections that have any seeming weight against it answered.

Prov. 29. 18. *Where there is no vision, the people Perish.*

Writ by *George Keith* Prisoner for the Truth, in the *Tolbuith* of *Aberdein*, the 29th of the third Moneth. 1665.

Printed in the Year, 1668.

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Writ by George Keith Pastor for the Truth, in the Parts of Germany, the 29th of the third Month. 1667.

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A few words by way of Preface.

IT hath been on my heart once and again from the Lord to write some things unto the people, and especially the Professors of this Nation, concerning this great and weighty matter of Immediate Revelation, which they say, (both Teachers and People) is ceased, but say, is remaining, and we know it to be so, from the blessed experience given us of God therein, even that it remaineth, and is of necessary continuance in the true Church, and among the true Saints, and is not only necessary for the preservation, safety, and comfortable walking of the Saints with God, but is also necessary in order to men and womens becoming Saints, for through Immediate Revelation it is, that any man who is naturally void of the true and saving knowledge of God, and acquaintance with him comes to attain it. The discussing of this controversie is of very great weight, for this error of theirs, concerning Immediate Revelation is such a Fundamental one, that the greatest part of their other errors, are built on it, and indeed the whole superstructure of their Church, and Ministry and Worship, as to its outward constitution, so that if this their foundation be found and discovered to be false, viz. That there is no Immediate Revelations now a dayes, as the common priviledge of the Saints, then down falls the whole superstructure of the outward constitution of their Church, Ministry and Worship, which all of necessity must be false if the foundation on which they are builded be such. And here I shall instance several particulars of great weight which are all built upon this false foundation aforesaid. 1. That the Scriptures outward ministry is most necessary and that no true and saving Knowledge of God is to be attained but by the Scriptures being read or heard. 2. That there is no immediate furnishing, gifting and fitting, and qualifying men to be Teachers in the Church, by immediate inspiration and powring forth of the spirit of prophesie, without any respect had to learning, or humane qualifications of better learning such as was frequent in the Apostles times, as Acts 2. 1. Cor. 14. All this say they is ceased, so James Durham (a noted man among the Presbyterians) saith pag. 471. in his digression concerning prophecying, that as it is taken for an immediate revealing of Gospel truths, it is now ceased, so say they generally, hence their Divinity Schools and Colledges are come up, both among Papists and Protestants whereby young men (being sent of their Relations in order to a lively-hood) learn the Art and Trade of preaching and praying, and continues so many years,

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till they be licentiated, as ever a Shoe maker, or other Tradesman, serves his Apprenticeship, and they make humane learning, or the knowledge of Letters, an essential qualification to a Minister, so as he cannot be a Minister without it but grace only accidental, and not necessary to his being a Minister but to his better being, so the aforesaid I.D. now such a learning of the things of God, as is taught by man Divinely inspired, who teach from the inspiration of God in them, and whose care it is to train and bring up them, whom they teach, unto the same light, life, and Spirit of God, from which they speak, that they may learn in that, and so come to be partakers with them, of the same knowledge and wisdom, from the same fountain, we dearly own, such was the School of the Prophets, where the Teachers were the true Prophets of God, and taught from Gods Spirit in them, whose teachings being in the evidence and demonstration of Gods Spirit, proved effectual, unto the Scholars or learners, so that they became prophets also, and received of the same spirit and this dispensation, which was both among Prophets and Apostles we witness to be among us, through the mercy and goodness of the Lord at this day, even the powring forth the Spirit of the Lord, no less upon the hearers then was at first upon the Teachers, wherefore they also are become able to teach others, both males and females prophecying, or speaking forth the great things of God, as the Spirit gives utterance, declaring the great things of the Gospel, in its effectual workings on their own hearts, now that Prophecying is frequently taken in Scripture, in this sence, (and not only for a foretelling of things to come) is clear from, Rom. 12. 6. Rev. 10. 11. & 11. 13. & 19. 10. compared to Rev. 12. 17. Joel 2. 28. 1 Cor. 14. 24. 31.

3dly. Another great error following upon the aforesaid is that, no man in these dayes is infallibly assisted to write, speak, preach, or pray, or praise, as the Prophets and Apostles and Evangelists witnessed of old.

4thly. That there is no Immediate Call unto the Ministry.

5thly. That none are to wait for an inward call, motion, impulse, or inspiration and assistance to preach, or pray, or give thanks, so as to forbear until it be given them. Not that any should expect an Immediate Call, and impulse or motion, to the doing of any thing whatsomever that way being ceased.

6thly, That the Scriptures are a filled up Canon, and the only rule of faith and obedience, in all things, and no more Scriptures to be writ, or given forth from the Spirit of the Lord.

7thly. That there is no infallible way of discerning the true Ministers and Members of Jesus Christ, as who be living, and who not, whence proceeds that promiscuous mixt multitude of teachers & people, where of their Church is composed, who are generally void of any experience of a gracious work on their hearts.

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The Controverſie truly ſtated, and clearly and diſtinctly opened.

Concerning Immediate Revelation, *whether ceaſed, or remaining, and needful to remain, in the true Church.*

BEcauſe in all matters of debate, the true State of the controverſie is ſo needful to be known, that without the clear and diſtinct knowledge thereof. The arguments brought to prove the thing affirmed, do not ſo manifeſtly convince, nor are the objections againſt it ſo evidently anſwered, therefore I find it fit, to open up and hold forth, the true ſtate of the controverſie, clearly and diſtinctly, concerning this of *Immediate Revelation*, whether ceaſed, or remaining, and needful to remain in the true Church, ſhowing both what we do not underſtand thereby and what we do underſtand, for the removing theſe ſad and woful miſtakes and prejudices, from off the minds of people, who contend againſt us herein.

1. *Firſt*, We do not hereby underſtand the Prophecying, or foretelling of things to come, this gift of foretelling things to come, being ſo accidental a thing to a Saint, and true Chriſtian, that many Saints may altogether want it and many who are not Saints may have it, yet though we do not at all plead for the indiſpenſible neceſſity of Prophecying, as limited to this ſignification of foreſeeing and foretelling things to come [to which add the knowledge of things either by paſt, or preſent, or any other things, wch are neither eſſentials of Religion nor needful to be known] Neyertheleſs we affirm, ſuch a thing hath been, may be, and frequently is in the true Church; as even a foreſeeing, and foretelling of things to come which the Lord at times reveals unto whom he pleaſeth, both for the comfort of the Godly, and the terror of the wicked. This many of the national

tional way acknowledge, and experience proveth, ſo that concerning this kind of Prophecying, which is the foretelling of future events, the controverſie is not at all ſtated, betwixt theſe of the national way and us, for none of us plead its abſolute and indiſpenſible neceſſity to any, and they acknowledge, it may be given to ſome.

2. Secondly, We do not hereby underſtand, the Revelation of any other Goſpel, or way unto Heaven, or any other eſſentialls of the Chriſtian Religion, then what was revealed in the beginning, and hath been in all ages, revealed and made known unto the Saints, more or leſs,, and is fully and ſufficiently declared, and witneſſed too, in the Scriptures, which we do freely acknowledge to be a full and perfect Teſtimony of all the eſſentials of the Chriſtian Religion. Yet as in former times, their have been greater and more manifeſt, and full, and clear diſcoveries, of the ſame Goſpel, and way of God, and miſteries of Religion, let forth unto the Saints of one generation, then unto the Saints of another, as is clear from *Eph.* 3. 5. So may it be now, and we know it to be ſo, in our experience. Obſerve then the difference, thats betwixt theſe two, the new Revelation of new things, and the new Revelation of the good old things, which are the eſſentia's of Religion, and have ever been, and ever ſhall be in ſubſtance the ſame, though under different diſcoveries, the firſt of theſe two, we do not plead, for, but the latter, *viz.* That we have, (and muſt have in order to a ſaving, ſanctifying, and ſufficient knowledge) a new Revelation of the good old things, ſuch as of God, of Chriſt, of the holy ſpirit, of repentance, converſion, ſanctification faith, hope, love, joy, peace, and other fruits of the ſpirit, of worſhip, prayer, and thankſgiving, of the Church, and communion of Saints, &c. For that the old Revelation of theſe good old things, given unto the Saints in former ages, cannot ſerve our turn, the faith of another man, and his knowledge and experience, is not ſufficient unto me, but I muſt be ſaved by my own faith, or the faith, knowledge and experience given me of God, of the ſelf ſame things, ſo, nor can the Revelation and diſcovery of them given of God, unto others ſuffice unto me, nor were theſe things recorded in writ, that I or any other man ſhould ſit down, upon the Hiſtory, or Relation of what

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God had wrought, or revealed in others, but to point and direct us inward into that same principle of life, which wrought and revealed these things in them, that we may wait for it, and find it, revealing and working the same things in us, and so to become partakers of the same pretious faith, knowledge and experience with them. And if we are to partake of the same pretious faith with them, so also are we to partake with them of the same pretious Revelation, and inspiration of the word of God, by which their faith was wrought and which was its object, and foundation, as also it is ours, and continues to be the same in all generations. Now though we say, that the Scriptures are a full and perfect testimony of all the essentials of the Christian Religion, yet we believe (contrary unto these of the National way) that they are not a Canon so filled up, as no more, is to be added unto them, from the same immediate inspiration and Revelation of the Spirit of God, through his servants, of the same authority with them for though no new essentials are to be added, yet a new, and fuller and clearer Testimony may be added, concerning the same old essentials, for indeed less then the one half of the Scriptures is a full and perfect Testimony of all the essentials, yet this proves not the other parts to be useless, and imperfect.

But though we affirm, that no other essentials, are to be revealed to us, but what are declared in the Scripture, nevertheless we say this, that a great many particular things, both by way of precept and prohibition, permission and approbation, and counsel from the Lord, are both revealed, and are necessary to be revealed, unto us, which are not essentials of the Christian Religion, nor principles of the Doctrine of Christ, but things relating to our conversation in the World, and our walking with God with faith and comfort, according to his will, with the knowledge of which we are to be filled in all things, and the word of the Lord is to dwell in us richly, touching all things that occurre, revealing in us the will of God, as commanding or forbidding, or licensing us, how to carry, and be conversant about them. For it being the great promise of the new covenant that the Lord will guide his people continually, and be with them in counselling, directing and leading them in whatever they do, or whithersoever they go, and seeing

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ing he requires it of them, that in all their thoughts, words and deeds they look unto him and wait for his counsel and stand therein, in his approbation and justification, doing all to the least particular, in his will and name, even their very eating and drinking, their marrying and giving in marriage, their plowing and digging, or any other employment, their going, or coming to a place, and abiding therein, doing all this and many more particulars could be mentioned in Faith, that is to say, in the feeling and certain knowledge, that in the will of the Lord, feeling his approbation and good will therein, they are found in such things, from the Revelation of his life in their particulars. It is very evident, that their is a necessity for these under the new covenant dispensation of living in, and walking after the spirit, to have things revealed unto them from the Lord, which are not to be found in the Scriptures, particularly, not so much as by consequence, for indeed the Scriptures point us inward to the spirit of the Lord in our hearts, which is more nigh, then they are. Blessed, are they and shall be, who make the testimony of Gods word and spirit in their hearts, the men of their counsel, they know the sure certain Path, wherein the wayfaring man, though a fool cannot erre. But this we further say, which I add for a caution, that the spirit of the Lord, who is goodness and righteousness it self never can, nor doeth command us to do things that are intrinsecally or in their own nature evil, or contrary to the Scriptures.

3. Thirdly, We do not hereby understand, any of these wayes following, as of necessary continuance. 1. Not any outward audible voice, framed by the Lord immediately in the air, and presented to the outward ear. 2. Nor any outward visible appearance presented to the outward eye, neither by the Ministry of Angels, nor by the Ministry of Christ, in the outward. 3. Nor dreams and visions upon the imagination in the night season, nor yet by transes so called, which is by a cessation of the exercise of all the outward sences. 4. Nor any outward miracles. 5. Nor the discovery and Revelation of things from God, meerly in the principle and light of reason, or in that principle, wherein a man is capable to know the things of a man, as a man, as he is placed in a region above the

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beasts, and all other inferior living creatures, for indeed man as a man, hath a principle in him, which is natural and essential to him, in which he is capable to know higher things, then the other animals can, in their animal principle, and through this principle, which he hath in him, as a man, he not only knoweth many things, as of Arts and Sciences natural, but also he is capable thereof to receive a knowledge from the Lord without any outward means, by any inward manifestation, and that either of things natural, or supernatural, now what a man hath revealed or communicated to him of knowledge from God, touching natural things, in the natural principle, of his natural understanding or reason, he hath a sufficent satisfactory intuitive knowledge of them, because they are proportional unto his natural understanding, but when things which are supernatural or revealed unto him, in the principle of his natural understanding meerly, though never so immediately even from the spirit of the Lord inwardly manifesting them, his knowledge is not full, and satisfactory, as not being intuitive, but abstractive, for the mind of man can know no things intuitively fully and satisfyingly but when it reacheth them, in a principle that is proportional unto them, and which can apprehend them, in their own proper forms, properties, qualities, and idea's which the natural cannot do, as touching supernatural objects, but only as touching natural for supernatural objects require a supernatural organ or principle, in which they can only be known intuitively, and with satisfaction.

4. Fourthly, The way and manner of Immediate Revelation, concerning God and the things of his kingdom, and the leadings and movings and workings of his spirit, which tend unto and accompany salvation, which we plead for, as of necessary consequence, which only giveth, or can give, the true saving satisfactory, and intuitive knowledge of these supernatural things aforesaid, is that alone manifestation & Revelation, which is discovered and given from the Lords spirit, unto the mind of man, in the seed and birth of God in him and which the mind in that seed and birth alone, receiveth. This seed and birth of God, is only that suitable and proportionate Organ, instrument, or principle in which divine & supernatural things can be sufficiently and satisfyingly, that is to say, intuitively,

known, for as the objects are divine and supernatural, so this seed and birth of God is divine and supernatural also therefore it hath a suitableness and proportion unto them which the natural hath not, therefore the natural man, cannot (intuitively and evidently) understand the things of God, as saith the Apostle, *because they are spiritually discerned*, and he wants the spiritual birth, which is the only sufficient Organ, or instrument, whereby the mind can understand them. Now the mind that is cloathed with the seed and birth of God, is the spiritual man, that is able to understand and discern spiritual things, because he hath the Organ or instrument, which can teach them in their own proper and immediate forms, properties, qualities, and idea's, this seed and birth of God hath only the true spiritual sences of seeing, hearing, tasting smeling and feeling the word of life, and the wonderful powers and virtues thereof, and which can only give unto man to discern, how that Heavenly and divine word doth work its wonderous effects in man, and how it moveth, leadeth, guideth, inlighteneth, quickneth, gladneth and refresheth him, and every way influenceth him: it is the ignorance and want of the true knowledge of this seed and birth of God, which occasions such woeful ignorance and mistakes amongst people, touching immediate revelation, and the true manner of it, for they do not (neither Teacher nor people) acknowledge this seed and Birth of God upon the saints, to be a substantial living principle in which they have all the spiritual and supernatural sensations, of spiritual and supernatural objects, really present and manifest, seen, heard, smelled, tasted and felt, as really as the outward birth is a substantial living principle, in which we have the natural and animal sences and sensations of outward and natural things, they only conceive regeneration to be but an accidental (though supernatural) change on the mind, and that in its regeneration, it putteth on no substantial principle, but only some supernatural accidents, so that according to them, the seed and birth of God is but an accident, but we know it to be a substance and feel it to be so, as manifestly as we feel and know this outward birth of flesh and blood to be a substance, for it hath all the properties and chagesters of a substance, that the outward hath, it giveth

us to see, hear, smel, taste, and feel the substantial things of the spiritual inward and invisible world, which is the throne and kingdome of God, as the outward giveth us to see, hear, smel, taste, and feel the substantial things of this natural outward and visible world, so that it is as false and vain a thing to say, the inward birth is but an accident, as to say, the outward birth is but an accident, seeing the one hath as real spiritual sences, as the other hath natural sences, which no accident can have, and if any further ask, who are desirous of information from a true and honest desire of what nature it is, and if it be a particle or portion of the very Deitie, or Godhead, or if not of what it is, and by what is it nourished, I answer, to speak properly, and after the proper language of men, it is not a particle or portion of the Godhead as the outward body of flesh and blood, is a particle of the great outward world, for the God-head is not divisible, nor discerptible unto particles, being a most simple pure, being void of all composition, or division, containing in himself all creaturely perfections in the greatest simplicity and eminency, above what is conceiveable unto creatures, but it is of the heavenly, spiritual and invisible substance and being, that is the most glorious being and principle, in which God, as Father, Son, and holy Ghost doth dwell and tabernacle, and shine forth in the most glorious brightness, beauty, sweetness & majesty that the noblest of creatures in their highest supernatural elevation can reach unto, behold him, and have fellowship with him, which is the holy of holies, and the heaven of heavens, or that third heavens, in which *Paul* on earth saw and felt things inutterable, and out of these heavens, doth the seed of God come, who giveth it from himself out of Heaven, and soweth it in the heart of man, and formeth it by his own immediate arm, and power according to his infinite wisdome, and watereth it daily and hourly, with influences from heaven, which have of the virtue and breath of his own eternal life and spirit in them, whereby this seed groweth up into a perfect substantial birth of one heavenly and incorruptible nature, (though till it come to its perfect formation, it can suffer hurt, so far as to be slain, through man his joyning unto the contrary seed and birth), which is Christ formed within, the body of Christ, his flesh and blood, which cometh down from hea-

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ven, and giveth life unto man, unto that soul or mind of man, which eateth it and feedeth upon it, and it is called the body and flesh and blood of Christ, because his eternal life and spirit dwelleth in it immediately, and communicateth unto man the knowledge of the glory and beauty of himself, only in and through this seed and birth, which living substantial communication and knowledge of Christ, and of the Father in him, and of the holy spirit, who proceedeth from both, man only can receive, as his mind cometh to put off the body of sin, and to put on this seed and birth of God, this new man, this house and birth from Heaven, in which he is a partaker of heavenly things, by seeing, hearing, tasteing, smeling, and touching or feeling them, and hath the enjoyment of God, and fellowship with him, who is the Lord of Heaven, and with the Angels and Saints, who are the fellow Citizens of this City, *Jerusalem* from above, mount *Zion* the City of the living God, unto which the Saints are come, on which they stand, in which they love, and have fellowship, and eat together of the feast of fat things, and the Wine well refined in the kingdome of the Father, is given unto them in an overflowing cup, which things the natural man, who is only cloathed with the natural birth and principle, cannot reach to understand, not so much as a blind man can understand colours, or a deaf man sounds, therefore he either denyeth them, or formeth monstrous and false conceptions about them. Hence it is, that the School-men and national teachers, deny that the Saints in these dayes, have any intuitive knowledge of God, and though they acknowledge, that the spirit of God hath immediate operations and influences of a supernatural kind in the saints, yet they deny them to be objective manifestations, that is to say, that they can be known in themselves as immediately seen, heard or felt, by way of voice, or visible, inward appearance, nor do they acknowledge that any of the Saints on earth now adays, know God or his spirit, or the things thereof in any other manner, but that which is abstractive and not intuitive. The intuitive knowledge is that whereby a man knoweth things in their own proper forms qualities, properties and ideas, as when I know a man by seeing himself, hearing his own voice, when I know a hand,

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by seeing it self and all the fine Cities, fields and gardens in it, smel of the sweet smeling flowers, eat of the fruit, and drink of the Vines which grow in it, the abstractive knowledge is only that which is but received from the borrowed, imperfect, and like (which are ever far unlike) forms, properties, qualities and idae's of things, as when I only hear a report of these things, by words of a mans mouth, or read a discription of them in writs, or draughts or figures, or what I can conceive of them in my own mind, not from themselves, really presented unto me but from unlike likenesses of them, even as unlike as the dead Image of a man's face, is to his own living face, or painted bread meat and drink is to that which is real and so according to this distinction, they say, all the knowledge of God which the Saints have on earth is but only abstractive, that is to say, abstracted and gathered from the words of others, who heard and saw him face to face, and from what they can conceive of him from their words recorded in scripture, or from these Prints and footsteps of him in the Creation, which is but a dark shadowing unsatisfactory knowledge, we on the other hand from both our own blessed experience, and the Scriptures testimony affirm that the Saints have an intuitive knowledge of God, and his power and vertue, spirit, light and Life, and the wondrous sweet and pretious workings and influences thereof, so as too hear himself: taste and see that he is good, to feel him, to smel and savour of his good ointments according to these Scriptures following wherein the spiritual discerning is held forth under the names of all the five sences, as first of seeing, *Psal.* 34. 8. 63. 2. 106. 5. *Isai.* 29. 18. 33. 17. 52. 10. *Matth.* 16. 28. *Mar.* 9. 1. *Acts* 2 17. *Rev.* 22. 4. II of hearing, *Psal.* 51. 8. 81. 8. 85. 8. 143. 8. *Luke* 8. 8. *Rev.* 3. 6. 20. 22. *John* 10. 3. 4. *Heb.* 3. 15. III. of tasteing, *Psal.* 34. 8. 119 103. *Prov.* 24. 13. 14. *Luke* 14. 24. Heb. 6. 45. 1 *Pet.* 2. 3. IV. of smeling, *Cant.* 1. 4. 2. 13. 4. 10 11. *Hos.* 14. 6. V. of feeling and handling, *Acts* 17. 27. *Ephes.* 1. 19. *Philip.* 1. 9. the words in all knowledge and judgement should be translated in all knowledge and feeling, for it is [illegible] 1 *John* 1. 1. and *Heb.* 5. 14. We read expresly of the sences, which discern be-

tween good and evil, In like manner the things of God themſelves are held forth in Scripture, under the names of ſenſible things, and which are moſt taking, pleaſant and refreſhing unto the ſences, as light, fire, water, oyl, wine, ointment, honey, marrow and fatneſs, bread, fleſh, Manna, and many other ſuch like names.

But ſayes the natural man, theſe are only but metaphors and figures to which I ſay albeit, theſe names be ſo, yet that hinders not, but that theſe ſpiritual miſteries repreſented under them, and ſignified by them, are real and ſubſtantial things, as really affecting the ſpiritual ſences of the ſpiritual man, with joy, refreſhment and pleaſure, as the outward things affect the natural or animal ſenſes of the natural man. And indeed theſe outward things are but figures of the inward and ſpiritual, which as far exceed and tranſcend them in life, glory, beauty, and excellency, as a living body doth the ſhadow, ſo that this whole viſible world with all the glory of it, is but a ſhadow in reſpect of the ſpiritual and inward, ſignified thereby. And no more can a man know of the glory of this ſpiritual world and kingdom, while he is in the unregenerated ſtate, by all that he can hear, or read, or conceive of it, but the ſhadow, for he can have no ſenſation of it ſelf, and all theſe things in the outward world, the moſt excellent of them all, unto which it is likened, are but its ſhadow, and a very dark ſhadow of it, yea and all the Scripture words, can ſignifie no more unto him, ſo as to give him any further knowledge, then of the ſhadow, for the ſpiritual things themſelves, he cannot reach unto, when he hears or reads them named, and ſpoken off, he hath no perception of themſelves but of their ſhadow, for as to themſelves, he is blind, deaf, & ſenceleſs, and this ſtate man came into, through his fall, he died as to his ſpiritual life, he put off the birth, wherewith he was cloathed from above, in which only he had the diſcerning and enjoyment of the things above, and of the Lord of them, and when he dyed as to this ſeed and birth, which was very young and tender, and not attained unto its confirmation, he loſt his ſenſation and feeling of theſe things, and of God himſelf, and all his poſterity who are not attained unto the regeneration want this ſenſation and feeling; therefore when the Lord converſed

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with men in this ſtate, in order to recover and ſave them, he appeared unto them, in a ſhadowy manner, as all appearances are, both outward, and inward, which are not in the ſeed and birth from above and held forth unto them, the things of the Kingdom of Heaven; under ſhadows till the ſeed ſhould come to be put on, in which the things themſelves ſhould be ſeen, taſted, felt, and enjoyed. So that all theſe ways of Gods appearing and revealing himſelf, in by, or under outward appearances, or in dreams and night viſions were but very ſhadowy and remote, and rather mediate, then immediate, Thus alone appearance and revelation of God in his own ſeed and birth in man, is the moſt near, and moſt immediate; and giveth unto man, the moſt intuitive, and clear, and open and ſatisfactory knowledge of God, that he is capable of in his higheſt ſupernatural elevation; ſo that there is no knowledge nor enjoyment of God, that the Creature can receive above the ſeed, nay not the Angels, and Saints departed this World, only they have a fuller enjoyment, be very much, but not another in the kind of it, than what is received in the ſeed and birth of God. Now as touching theſe outward apparitions of God, they were moſt frequent, under the law, and the times wherein the fathers lived, but more rare under the times of the Goſpel, which holds forth this much, that under the law, this moſt noble and moſt immediate kind of *Immediate Revelation* in the ſeed and birth of God, was the more rare, and leſs known; for though they had the ſeed and it was in the formation in them, yet in moſt of them, it was not compleatly formed, nor brought forth, but as it were in the womb, and under ground, for the bringing it forth into ſuch manifeſtation as therein with open face to behold the glory of the Lord belonged to the more Goſpel times that were to come in the latter days; I call them, the more Goſpel times, becauſe there hath been, no age, nor generation, but hath had ſomewhat of the Goſpel, and new covenant diſpenſation in it, even the darkeſt time, only it hath been in ſome ages more manifeſt than in others; ſo that under the Law, and firſt covenant diſpenſation, the Goſpel was much hid, and what the people knew, or felt of the glory of the Goſpel, as to the General, it was through the vail of types and ſhadows, though it might be otherwiſe as to

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ſome, who had given them of the Lord, even under the very times of the Law to behold with open face the very ſame glory of the Lord, which the Saints attained unto in the more evangelick times, but that was by a ſpecial priviledge and diſpenſation. And now ſeeing the glory of the Lord, doth ſo openly appear, and is ſo immediately manifeſted unto the Saints, in the divine ſeed and birth, in which alſo they can know his mind and will in any thing he pleaſes to reveal in them after this manner, therefore have the other manners by outward apparitions much ceaſed, nor are they at all needful to continue yet we dare not ſo limit the Lord, as to ſay, he never ſhall ſo appear to any, for he may if he pleaſe, but it is a thing that we neither deſire, nor expect, his inward appearance & manifeſtation in the ſeed being that, which doth abundantly ſatisfie theſe, who are come thus to know him, and converſe with him.

Now albeit (as it hath been ſaid) that none are partakers of that *Immediate Revelation*, which giveth as with open face to behold the glory of the Lord in the light of his countenance and in the manifeſtation of his love, joy, peace, friendſhip, and fatherly favour, but thoſe who have attained unto the birth that is from above, of the immortal and incorruptible ſeed, yet there is a Revelation and that immediate, in the very ſeed given forth from God, unto theſe, who are not yet born of that ſeed, even unto all in a day, whereby they may attain unto that ſtate of being born of it, which is the Revelation of the wrath and diſpleaſure of God againſt them in the unbegotten ſtate, as therein, being Children of Wrath and a moſt manifeſt demonſtration of his anger and righteous judgement, which worketh in them as fire to devour the adverſary and though it be revealed without any mercy, unto the evil, and unrighteous birth, to which no mercy belongs but judgement and wrath, yet the mind, or ſoul of man, is capable of the mercy, and the mercy goeth forth in the judgement to qualifie and mitigate it, ſo that the ſoul may be able to endure it. And were it not becauſe of the mercy that is mixed with the judgement, no wicked unconverted man could be ſaved or converted, for the judgement that goeth forth without mercy hath the ſame operation againſt the ſoul who is cloathed with the evil birth,

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as againſt the birth it ſelf, and that is only to puniſh, to torment, to execute vengeance, and to Plague, and Miniſter wrath, tyibulation, ſorrow, and anguiſh, which tendeth unto no repentance, and ſoftning of heart nor unto any ſeparation betwixt the ſoul, and it, ſo as to ſlay the birth, and ſave the ſoul. (And thus it is with the fallen Angels, and the ſouls of the damned, and all theſe whoſe day of viſitation is over,) for this effect hath only the mercy in the judgement, which worketh to ſoften, to melt, to bow, and ſubject the ſoul, in true humility unto the Lord, and beget in it a true willingneſs and ſatisfaction, to come under the judgement, and drink this bitter cup, and be baptized with this fire-baptiſm, to the end it may be delivered from the bondage of corruption, which is the body of ſin and death, and may be fitted to put on the new man, the birth from above of the incorruptible ſeed, in which only it can injoy, and have fellowſhip with God, in the love, the peace, the joy, that is unſpeakable and full of glory, and paſſing underſtanding. And whereas the mercy goeth forth in the judgement, towards man in the fallen ſtate to recover and convert him, their is alſo ſome ſecret manifeſtation thereof unto him, and of the love, compaſſion, bowels, and good will of God, that is towards him; which is neceſſary to be held forth, as a foundation and ground of his faith and hope, that God will be merciful unto him, if he but come under the judgement, and permit it in him, to have its operation of purging and refining. Yet becauſe in the unconverted ſtate, he is only a child of wrath, and not at all a child of love, but only in a capacity to become a child, or veſſel of the love and mercy of God; therefore doth the wrath moſt appear, and manifeſt it ſelf in him, and the mercy and love as a little ſeed is ſhut up as within the wrath and the judgement, which ſendeth forth (after ſome wonderfully ſecret conveyance) ſome manifeſtation of it ſelf their through, which the ſoul is capable to know as at a diſtance, and through the judgement and wrath ſo that as the Lord remembreth mercy unto loſt man, in the midſt of wrath, the poor ſoul can look at the mercy and diſcover it in the midſt of the Wrath, but it is ſo manifeſted, that it begetteth in the heart a moſt infallible conviction, that the mercy and love, which it diſcovereth, as at a diſtance, and

in the wrath, cannot at all be enjoyed, and had fellowſhip with, as in it ſelf and in ſuch any immediate manner, as the Saints witneſs, until the wrath, and the judgement be paſſed through. This fiery wall muſt be climbed, this ſea muſt be ſwimed over, this gulf muſt be ſhot, before this immediate manifeſtation and enjoyment of the mercy and love of God, can be reached unto, which is the heavenly prize, the City of refuge, the land of reſt and peace, on the other ſide of the lake or gulf, and this manifeſtation of the mercy and love of God, ſhining forth as within the vail of the judgement & condemnation is the goſpel, or glad tydings that is preached in every creature, that is to ſay, in every man and woman, under heaven, which doth occaſion true joy and gladneſs of heart, in man and woman to ariſe after a ſort, becauſe of the mercy, love peace and good will of God though not attained, in the birth that is from above yet attainable. This is that Ark of the covenant, and the mercy ſeat, that is hid in the holie of holies, within the vail where the Gentile or the Stranger cannot enter, nor can any whilſt the firſt Tabernacle ſtandeth, and the vail is not done away, yet the glory thereof ſhineth forth through the vail as a light in a dark place. And this is it which makes the miniſtration of death and condemnation ſo glorious and acceptable unto the ſoul, becauſe it diſcovereth though darkly, and as in great obſcurity, the miniſtration of life and juſtification within it, as attainable, and to be attained, after the other is paſſed through, and thus it may appear, how great a difference there is, in the very kind betwixt the immediate revelation, that the Saints, and begotten of God are capable of, and do enjoy, and the immediate revelation that the wicked and unbegotten are capable and partakers off. For the begotten know and enjoy the love and mercy of God immediately, feel, taſte and ſavour it.

The unbegotten, have an immediate revelation of the wrath and judgement, but not of the love and mercy, for the love and the mercy is only revealed in them, immediately through the wrath, and the judgement, that is to ſay the wrath, and the judgement intervening and coming betwixt. And that the mercy and love of God, is only ſo hiddenly remotely

motely, and darkly to be known unto the ſoul, in the unbegotten ſtate, is not only becauſe of the judgement and wrath of God, intervening, (which hindreth it to break forth in the brightneſs of manifeſtation as it doth in the Saints) until it be quenched, but alſo becauſe of the impotency and inability, of the ſoul, in that ſtate to apprehend it, for that it is all over, vailed with the evil and unrighteous birth, and though within this birth it hath the true inward man which is capable to hear, ſee, taſte of God, and converſe with him, in the love immediately were he but quickned and made alive, yet in the fallen ſtate, this true inward man is dead, his ear is deafned, his eye blinded, his mouth ſhut, his tongue bound, and ſo alſo his hands and his feet, through the unrighteous birth, that is in the dominion, therefore man in this ſtate, becauſe of this vail of darkneſs, which deadneth and blindeth, cannot enjoy the mercy and love of God, nor know it immediately, yea even when the mercy and love ſhineth through the wrath, and the judgement, and alſo peirceth through the birth of unrighteouſneſs, to reach unto the true inward man, ſhut up in death, to redeem this lawful captive, and bring this priſoner out of the pit, to unſtop the deaf ear, and enlighten the blind eye, the evil birth doth often hinder, and quench, and drive back the manifeſtation, and droweth or ſwalloweth it up, that the ſoul cannot take hold of it, ſo as to have it, as an abiding and permanent object in its view, or obſervation, but it appeareth as in a ſudden, like a flaſh of lightning in a dark night and ſuddenly againe diſappeareth, or like unto the ſpark or glance call by the fire ſtruck out of a flint ſtone in the dark, for the darkneſs through which it ſhineth, after it's being a little devided, and diſcloſed, doth again cloſe, and driveth it inwards again into its center, and ſuddenly againe it appeareth, and ſuddenly againe it diſappeareth, becauſe of the contrariety and ſtuff, that is betwixt it and the darkneſs, now that in which the flaſh, ſpark or glance of the love and mercy of God, is apprehended is not the natural man, which is utterly incapable thereof, but the dead ſpiritual man, that is a little revived through the living touch and manifeſtation. But the judgement and wrath of God that is revealed as a flaming fire is more able to grapple and fight

with the darkneſs, and can keep its place longeſt in the heart, in this ſtate, yea it is the judgement, which is firſt brought forth into victory over tranſgreſſion, and the Prince of it, and then the mercy ſhineth forth, in great ſweetneſs, beauty, brightneſs, and majeſty, and rejoyceth over the judgement, and turneth its ſeverity and rigor into the greateſt meekneſs and gentleneſs, after all the contrary is expelled, wrought out and deſtroyed, and then doth the light of the glory of God ſhine in an unſpeakable brightneſs, in the purified ſoul, as a permanent and abiding object ſo as to dwell and tabernacle therein, to reſt upon the ſoul, and abide in it, and heir the Kingdome of righteouſneſs, peace and joy is witniſſed, to be of an everlaſting and unchangeable continuance, and the glory of the Lord, ſo to be ariſen, as it goeth down no more, this is the day that hath no night, that is endleſſe and everlaſting.

5. **Fifthly**, By immediate revelation, its being of neceſſary continuance in the true Church, or among the true Saints we underſtand not only immediate ſupernatural operations and influences of the ſpirit of God in and upon the mind and underſtanding of man, which the Schoolmen call revelations *ex parte ſubjecti*, *i.e.* upon the part of the ſubject, to aſſiſt and inable or elevate the minde, to know and underſtand ſavingly, but alſo ſuch inward manifeſtations and appearances, and illuminations and influences as are the very immediate objects of our mind, which hath real ſenſations and feelings of them, as aforeſaid, in themſelves, without the need of words, or any other thing by way of object to repreſent them, which the Schoolmen call revelations *ex parte objecti*, *i. e.* upon the part of the object. ſo that a real object, or objects, are immediately by the Lord ſet before the mind of man, which he ſeeth and perceiveth, when they are preſented, and when not, as my outward eye ſeeth when it is light, or dark, or what is preſented in the light, and when it is preſented, and when it is taken away out of my ſight, that which is given from Gods ſpirit unto mans mind, upon the part of the ſubject, by way of any help or aſſiſtance to enable it to know, and underſtand the things of God, as they are preſented under, in or by, or through the ſcriptures, the Schoolmen call it *medium incogni-*

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tum assentiendi, an unknown midst of knowing or assenting, it helps me to know, but I know not it self, in it self, it is not the very object (say they) of my knowledge, and if it be not the very immediate object of my knowledge, it is not known, but a hid unknown thing, and so according to them, the help of Gods spirit, his influence, his concurrence, & cooperation, his motion, and præmotion, his lightnings and quicknings, and breathings, and all his other communications and working, and works in mans mind, are things wholy sealed, hid, shut up, vailed from, and unknown to the mind in whom they are, it hath no immediate feeling or perception of them, or immediate knowledge of them more then a tree that grows in the field, and is influenced with the light and warmth of the Sun, and watered with the rain and dew from heaven, but the tree, having only the light of vegetation, but not the life of sensation knows not, what influenceth, or watereth it, sees not that glorious heavens that so bountifully powreth down its influences on it, nor hath it any sensible taste or relish of the water that falls on it, & wch it drinks in, for its nourishment, and so knows not (to speak properly) when it is watered, and when not, when the Sun goes down, and when it rises. Thus it is with the Saints according to the Schoolmen and national teachers, who because they want the spiritual sences themselves, therefore they deny that the things of God as aforesaid are objective, that is to say sensible, or perceiveable, in themselves.

Hence it is, that in the ignorance, blindness, and insensibleness of their minds, they query us so much. How know you that you have the spirit of God, how know you, when he moves you, to speak, pray, or give thanks, how know you that that refreshment and joy and comfort, which you say, is given you from the spirit, is true and not a delusion of Sathan. And when we answer that we know the spirit of the Lord in his shinings, warmings, quicknings, waterings, and refreshings, from and by himself, in his own immediate manifestation in our hearts, minds and spirits, which have a seeing, hearing, smelling, tasting and feelling of him, in the divine seed and birth, which hath all these sensations in it, that are infallible, whereby we know that it is he, and not another, the spiritual

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ſences can diſcern betwixt good and evil, both in root and branch, fountain and ſtreams, principle and action, the good ſpirit from the evil, and the influence and work of the good, from the influence and work of the evil, as the natural eye can diſcern betwixt light and darkneſs, white and black, or the natural ear betwixt ſounds pleaſant and unpleaſant, or the natural taſt betwixt sweet and bitter, or the feeling betwixt hard and ſoft, rough and ſmooth. And as all the natural ſences are infallible, and cannot erre, when the organ is ſound, and the medium fit and ſuitable, and the object duly propoſed, ſo is it, as touching the ſpiritual ſences, which are alſo infallible, touching their objects, when they are duly propoſed, through a fit medium, upon, or unto a ſound organ. Now the Organ is the divine ſeed and birth aforeſaid, which if nothing of the evil and contrary Nature lye too near to hurt it, will do its office and diſcover the things propoſed moſt clearly and diſtinctly, the medium or midſt is that pure heavenly Air breath, or ſpirit, which proceedeth from the Lord, in which his pure light ſhines forth into a moſt perfect manifeſtation of what is propoſed, wherein alſo the pure heavenly and divine voice or ſound of the ſpirit of God, which doth wonderfully and unſpeakably refreſh quicken and comfort, is formed, and conveyed into the ſpiritual ear, and all the objects, whither of the ſpiritual ſight, or hearing, or taſting, or feeling, or ſmelling, are propoſed and preſented by the Lord himſelf, in the ſeed, who is alſo the moſt noble and glorious object and doth give an objective manifeſtation of himſelf, to be ſeen, heard, and taſted of, in ſuch a manner, as is inutterable and never entred into mans heart to conceive, but God hath revealed it unto us by his ſpirit.

Now theſe who deny objective manifeſtations, revelations and propoſals, will not receive this anſwer nor can they ſo long as they abide in their opinion, which is, that theſe things aforeſaid are not objective in themſelves, and ſo are not ſenſible, or feelable, nor can men have a feeling, or taſting of them, but there are ſome among the people who are aſhamed of this anſwer of the prieſts, and affirm againſt them with us, that the power, vertue, ſpirit light & life of God, may be ſeen, felt, reliſhed and taſted of in it ſelf, no leſs then the natural

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vertue of natural things, as of ſpices, flowers, oyntments, wine and bread, light and warmth can be felt and deſcerned to the natural ſences. Now if any grant that the things aforeſaid, and the divine power, vertue, light, life, and ſpirit of God, can in it ſelf be felt, and taſted of, that it is ſenſible by or unto the ſpiritual mind, ſuch muſt alſo grant, that it is objective, for becauſe it is objective, therefore it is ſenſible, or may be felt, as becauſe outward light and colours are objective, therefore they are viſible, or I can ſee them, and becauſe an outward ſound is objective, therefore it is audible, and I can hear it, and ſo of the reſt, for what ever is objective is ſenſible, and whatever is ſenſible, feelable, or perceiveable in it ſelf is objective, but what is not objective is not feelable, cannot be felt, taſted, favoured. And ſo if the Lord himſelf be not objectively manifeſt in us, he cannot be ſeen, nor heard, nor taſted, nor felt, and thus it is according to the School men and national teachers doctrine, who generally being men void of all ſence and feeling of God have in the blindneſs of their minds, and in the wiſdom from below, that is carnal earthly and diviliſh, framed and invented this perverſe doctrine for their own gains and ends, that all ſeeing, and hearing of God himſelf, or immediate converſe with him, by objective manifeſtations is not a thing to be expected, as being ceaſed, and never given as a general priviledge unto the Saints, but only unto ſome particular perſons by way of ſpecial priviledg and extraordinary, and ſome who have both ſeen and taſted the things of God in themſelves, in ſome ſmall meaſure, have been ſtaggered through their leaning more unto the falſe Doctrine of their teachers, in this thing, then unto their own felt and known experience, whereby (I am perſwaded) ſome contrary to what they have ſeen, heard, taſted and felt from the preſence and appearance of God in themſelves, have denyed objective Immediate Revelation, and uſed that diſtinction with others, of ſubjective, or effective, and objective revelations, affirming the effective and ſubjective only to remain, but denying the objective.

This diſtinction I find not only uſed by *Robert Baron*, an Epiſcopal man, who ſome years ago profeſſed to teach Theologic

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Now theſe who deny objective manifeſtations, revelations and propoſals, will not receive this anſwer nor can they ſo long as they abide in their opinion, which is, that theſe things aforeſaid are not objective in themſelves, and ſo are not ſenſible, or feelable, nor can men have a feeling, or taſting of them, but there are ſome among the people who are aſhamed of this anſwer of the prieſts, and affirm againſt them with us, that the power, vertue, ſpirit light & life of God, may be ſeen, felt, reliſhed and taſted of in it ſelf, no leſs then the natural

vertue

vertue of natural things, as of ſpices, flowers, oyntments, wine and bread, light and warmth can be felt and deſcerned to the natural ſences. Now if any grant that the things aforeſaid, and the divine power, vertue, light, life, and ſpirit of God, can in it ſelf be felt, and taſted of, that it is ſenſible by or unto the ſpiritual mind, ſuch muſt alſo grant, that it is objective, for becauſe it is objective, therefore it is ſenſible, or may be felt, as becauſe outward light and colours are objective, therefore they are viſible, or I can ſee them, and becauſe an outward ſound is objective, therefore it is audible, and I can hear it, and ſo of the reſt, for whatever is objective is ſenſible, and whatever is ſenſible, feelable, or perceiveable in it ſelf is objective, but what is not objective is not feelable, cannot be felt, taſted, favoured. And ſo if the Lord himſelf be not objectively manifeſt in us, he cannot be ſeen, nor heard, nor taſted, nor felt, and thus it is according to the School men and national teachers doctrine, who generally being men void of all ſence and feeling of God have in the blindneſs of their minds, and in the wiſdom from below, that is carnal earthly and diviliſh, framed and invented this perverſe doctrine for their own gains and ends, that all ſeeing, and hearing of God himſelf, or immediate converſe with him, by objective manifeſtations is not a thing to be expected, as being ceaſed, and never given as a general priviledge unto the Saints, but only unto ſome particular perſons by way of ſpecial priviledg and extraordinary, and ſome who have both ſeen and taſted the things of God in themſelves, in ſome ſmall meaſure, have been ſtaggered through their leaning more unto the falſe Doctrine of their teachers, in this thing, then unto their own felt and known experience, whereby (I am perſwaded) ſome contrary to what they have ſeen, heard, taſted and felt from the preſence and appearance of God in themſelves, have denyed objective Immediate Revelation, and uſed that diſtinction with others, of ſubjective, or effective, and objective revelations, affirming the effective and ſubjective only to remain, but denying the objective.

This diſtinction I find not only uſed by *Robert Baron*, an Epiſcopal man, who ſome years ago profeſſed to teach Theologie

gie, in the City of *Aberdeen* who in his book intituled *Apodixis Catholica de formali objecti fidei*, treats of it at large, and calls the revelation, *ex parte ſubjecti medium incognitum*, as foreſaid, but that *ex parte objecti, medium cognitum*, a known midſt, Tract. 9, Anth. Dup. puncto 2. num. 14. 14. 15. & p. 6. num. 5. 6. But alſo I finde it made uſe off by *George Gilleſpie* a man famous in the Presbyterian way, in his book of *miſcellanies* cap. 21. pag. 261. And the national Teachers to day, both Epiſcopal and Preſbyterial much uſe it, affirming all objective manifeſtations of the very truths of the Goſpel, and eſſentials of religion to be ceaſed, and no otherway to be objectively revealed, but by the Scriptures outward Teſtimony, ſo that but as a man bears ſuch and ſuch words of Scripture in his minde, and is exerciſed in the thinking, meditating, and turning them over and over in his minde, at ſuch and ſuch times he only hath the actual knowledge of God, but if he ſhould come to ſuch a ſtilneſs and ſilence of minde, as not to think upon ſcripture words, and turn them over in his mind, or not to have the eye of his underſtanding fixed upon them, in that time, he ſhould have no actual knowledge of God, or any of the things of his kingdom, becauſe they are the alone objective manifeſtations of the things of God, & of God ſo if they be out of view, they can know nothing actually, as when the object is removed out of my ſight, I cannot ſee it, and if it be removed out of the view of my mind, I cannot remember it. We on the contrary affirm, and I affirm it from the manifold and bleſſed experience given me thereoff from God, and many are witneſſes with me in this matter, to the ſtopping the mouthes of all gainſayers, that God himſelf, his power, vertue light, life and ſpirit, his truth, his goodneſs, holyneſs, right-, teouſneſs, his beauty and glory is preſent in us by way of object, is objectively manifeſt, ſo that he can be heard, ſeen, taſted and felt, if all ſcripture words were out of our preſent remembrance, ſo that if we had not one ſcripture expreſsion in our veiw, to mind it, or turn it up and down in our minds, we could feel and enjoy the Lord, and have fellowſhip with him, whoſe eternal life, vertue and power is preſent, as a moſt glorious object in us, ſo that if we retain this object, God in our knowledge, in our mind in our feeling, in the ſeed

and

and birth of his own ſowing and begetting in us, and all words ſhould be let paſs, ſo as not at that time to mind them, we ſhould have, and often have had a true krowledge, and enjoyment of God, even beyond what ever any words could contribute unto us, yet we deſpiſe not words, nay we dearly eſteem and value them as a ſweet and pretious teſtimony, of the eternal life, from which they came; but then only do we feel and find the ſweetneſs and comfort of them, when the ſame eternal life, which firſt breathed them forth, doth either again breath or ſpeak them forth in us, or ſendeth forth of his living and powerful influences into them, as they have a place in our minds, or memories, which when that life withdraws its influences from them, though they remain in our minds, they are but as an empty veſſel, which we cannot make uſe off for our refreſhment, till the life again open, and ſend forth of its living ſtreams into them, ſo, but as the life influenceth them, we lay them by, out of our very thoughts, for we find it to hurt and weaken and deaden us, to thi k any thoughts, even from the Scriptures, but as the life and ſpirit of God influenceth and concurreth, ſo that we ſtill are for putting the Scripture in ſuch a cloſe conjunction, with the life and ſpirit from which they came; that we may not, nor dare not make uſe of the Scripture, but in the life and ſpirit, as that opens, and influenceth, ſo that we are not for ſeparating the letter, from the ſpirit, or the words from the word and life, but for conjoyning them, theſe only ſeparate the letter or the words of the ſpirit from the ſpirit, who make uſe of them, ſo as to think, or ſpeak them, otherwiſe then in the openings and influencings, breathings and living communications of the ſpirit, who think or ſpeak the ſpirits words, not in the ſpirit of the Lord, but in their own ſpirit, which we dare not, nor ought not to do, and if at any time we do it we find our ſelves rebuked and chaſtiſed by the Lord therefore.

But now though we limit, bind up, and tye the words of the Scripture, unto the Spirit, ſo as not to uſe them, but in and by the ſpirit, yet we may not bind up, limit, tye and confirm the ſpirit, within ſuch narrow bounds, as the ſcripture words, nay nor within any words whatſomever, ſo as if we

could not enjoy the ſpirit of the Lord, nor feel, nor taſte, nor ſavour of his divine power, and vertue, but in or by words, for the power and vertue of Gods ſpirit can be felt, ſavoured and taſted in it ſelf, without all words, and depends not on words, in order to its being taſted and felt, more then ſpices, perfumes, or oyntments depends on words to make them to be felt, ſmelled, or ſavoured, ſo that the manifeſtation of the ſweetneſs and ſweet ſavour of the life and ſpirit, depends on no words, but the manifeſtation of the words depends on the ſpirit, which have no glory nor ſweetneſs, nor refreſhment, but what the ſpirit makes manifeſt in them, through his ſhinings, breathings, quicknings, and living communications.

6. Sirthly, And whereas a great part of the controverſie, betwixt our adverſaries and us, touching this matter of *Immediate Revelation*, doth relate unto that of infallibility, they affirming, that none in theſe our dayes are led, aſſiſted and guided, in what they think, ſpeak, write, or do, by an infallible ſpirit, ſo as that the ſpirit is to be taſted, or leaned into, in his own inward manifeſtation, alone, and without any outward teſtimony, if their were no outward, to ſtand by it, or where the outward is, yet to prefer the inward unto it, as more evident and manifeſt unto us in whom it is given, I find it with me, in a few words to open this alſo, and ſtate the controverſie touching this thing of infallibility.

Now when we affirm that we are taught and led infallibly, and think, ſpeak, write, or do infallibly; we underſtand it not, promiſcuouſly, and in that latitude, as if in every thing, whither we act in the ſpirit of the Lord, or not in his ſpirit, but in our own, we did act, think, ſpeak, or write infallibly, nor do we affirm, that there is ſuch a cloſe and near conjunction, as yet made up betwixt the ſpirit of the Lord and us, as if in nothing we could act; in a disjunction from the ſpirit, but ſhould find ſuch a powerful conſtraint, and bounding of our ſpirits in all things whatſomever, within the leadings, and aſſiſtings of the ſpirit of God, that we could not act or do things alone, in our own ſpirit, yea and in a wrong ſpirit, for we do freely acknowledge, that ſuch is our ſtate and condition, as we are capable to run out, and both think, ſpeak, write

write and do things, that are not only not infallible, but may be very wrong and false, yea whatever we do in our own spirit, in a disjunction from the immediate manifestation, and coeoperation and assistance of Gods spirit, we ought to suspect it, and judge it fallible, and so not at all to lean to it in more, or less, but this we say, whatever we think, speak, write or do, in the spirit of God his immediate manifestation, and coeoperation in us, as we are found in conjunction therewith is infallible, and what the seed and birth of God in us judgeth, or discerneth, or doeth, that is ever infallible, the eye of the seed alwayes seeth infallibly, its ear always heareth infallibly, its hand always acteth infallibly, its foot treadeth every step of its way infallibly, and if we see, hear, act and walk in it, and with it, we are so far, and no further infallible, so that this infallibility as it relates unto the seed, birth and spirit of God, is absolute, but as it relates unto us is limited and conditional, and is rather a possibility, of not being deceived, then an impossibility of being deceived. And it is the gross and woful ignorance of people, touching the nature of this divine seed, and birth and its sensations which it giveth unto man, of divine things, that occasions them to think infallibility, such an impossible thing, for they are so sunk down into the natural principles of the animal and humane life, that they apprehend not a higher principle to be in the very Saints as a substantial living birth giving unto that mind which is cloathed with it, true and real tenfations of divine and spiritual objects, and seeing they know no other principles but the two inferior, one animal, or brutal, and the other humane, or natural to man, as a man, which cannot reach to divine and supernatural things as in themselves, it is no wonder they account infallibility such a hard and impossible thing but if they did once but apprehend or conceive ought of this divine birth, as a substantial principle giving unto man as real sensation and feelings of divine and supernatural things, as the outward substantial natural birth giveth him of outward things, or as the principle of his own natural understanding giveth him an infallible natural knowledge of things naturally intel igible, whereof there are many instances in the Sciences of the Mathematicks and Metaphysicks so

called they could the more easily at least be convinced of this thing of infallibility, that such had an infallible knowledg of God, and this requirings, and leadings and the things of his kingdome, who have attained unto this divine substantial supernatural birth, to see, taste and feel divine, and supernatural objects therein, for if the Animal principle be infallible in respect of its object, which it sees, hears, smels, tastes and see's, and if the humane principle, or natural understanding be infallible in respect of its objects, as in the sciences aforesaid, which is by all acknowledged, then it could not be denyed. but that the divine and supernatural birth and principle which giveth unto mans mind by way of Organ, as of seeing, hearing, tasting, &c. The spiritual and supernatural knowledg of spiritual and supernatural objects is no less, if not more infallible at least more evident in respect of its objects, but this is the loss, they conceive not aright of this seed and birth, nor do they acknowledge any other operations in the mind of man, touching God and spiritual things, but what are meer mental abstractions, but deny all spiritual sensations of spiritual objects, properly so called, for this were to acknowledge immediate objective reve'ations, which they so much oppose and contradict.

7. **Seventhly**, I find another great mistake among our adversaries in this matter touching immediate revelation, & the teachings of Gods spirit, as if thereby we did understand such a dispensation, as excludes and shuts out the service and usefulness of all means, and instruments whatsomever, whether books or men. Now for the removing of this prejudice, and clearing us in this matter, I find it in my heart, to add somewhat to this purpose. It is not the usefulness of outward means, that our testimony is against, but such as an absolute indispensible necessity of them, as if, without them, no knowledge of God, nor fellowship with him could be had. Indeed we have often known, and do know the usefulness of means or instruments, and have found much comfort through them, and there is a real suitablness, and aptness in means to be serviceable in conveying the influences and communications of the life and spirit of God into our bosomes, which he poureth forth through them into us, at times, when he pleaseth,

and,

and makes them as conduit pipes to transmit them unto those to whom they are given, these are the golden pipes, which convey the golden oyl, mentioned in *Zechary*. And wee are perswaded of it, that it is a great offence against God, for any of never so high attainment on earth, though come to possess never so near and immediate fellowship with the Lord, to slight and reject the service of any mean, though never so mean or small, which the Lord appointeth unto them, for the Lord will be absolute, and soveraign, and free in the communications of himself, his life, power, will and council unto men, so as to dispense these his heavenly blessings unto them, either with means, and through them, or without them, according to his good pleasure, and we find that sometimes he useth outward means, and sometimes he useth them not, but coveyeth unto us, from and through his own seed and birth in us, the living manifestations and communications of his life, will & council, many, yea most times without all means, or instruments from without for most times wee are left alone as to instruments or means without us, but as we abide faithful with God, he abideth with us alwayes, and we are never left alone as to him, for in him we live, move, and have our being, even as to our spiritual life, which can no more subsist without his living communications and inbreathings, or inspirations, than our natural life can subsist without Air. The benefit that the Lords people find in one another, as instruments unto one another for good, for their mutual refreshment, quickning, strengthning, and edification, makes their very outward fellowship and meeting together very acceptable and desireable, when it may be had in the will of the Lord, yea fellowship with the Saints is the next desireable thing unto fellowship with God. Wherefore we cannot but acknowledge a great usefulness in instruments from without but we may not overvalue them, so as to set them up in Gods room, as if wee could not live without them, the Lord himself is become the life of his people, he is in them, (in that which is of his own sowing, planting and begeting in them) an everlasting fountain and well spring of life and refreshment, opening and shutting according to his good pleasure, and communicating unto man of himself, through his own seed and birth, sometime through the seed in a mans own vessel

ſel, and ſometime through the ſeed in an other mans veſſel, ſo that the ſeed and birth of life it ſelf, in the veſſel is the greateſt and moſt principal, and abſolutely neceſſary mean and inſtrument of conveying life unto man, and the veſſel at beſt is but the ſecondary and ſubordinate mean or inſtrument, which can do nothing, but as the life opens in the ſeed and conveyes it ſtreams and influences their through. Now here is wiſdome (which only the Lord giveth) to know the time, means, and inſtruments, (for many things are called means that are not ſo) and theſe only are the true means, which are off the Lord, his chooſing and fitting, as alſo to know when they are ſerviceable, and that is only when he uſeth them, and cauſeth his eternal life to ſpring forth and break through them: they are but as veſſels and conduits which can conveigh no liquor, nor water, but ſuch as is poured forth into them, nor may they conveigh, but what is given to them to ſpare, as the overflowings of their own cup, and it is to no purpoſe, nor doteh it any good but hurt, and is idolatry for any man to run to uſe the mean, though it be of Gods own chooſing and fitting, when the Lord doth not uſe it, appeareth not in it poureth not forth in it, of his living ſtreams, It is even as if an hungry man ſhould ſit down at a covered table that has no meat ſet on, or as a thirſty man ſhould put an empty flagon, or cup, or conduit to his head, which filleth his belly with wind, inſtead of drink if he ſuck at it, now when the Lord appeareth in any mean or inſtrument, and ſhineth through it, ſendeth forth of his living communications their through unto others, ſuch a way of communication, though it be through a means yet this hinders it, not in a true ſence to be immediate, becauſe the mean heir is tranſmitting, and not intermitting, and the tranſmitting mean hinder not the immediateneſs of the communicatione, but only the intermiting, as when, light, ſonnds and ſhapes of viſible things come to our eys through and by the means of the air &c. This hinders not our viſion to be immediate, and ſo if the light and life of God ſhine through any meanes, or inſtruments unto us for our refreſhment, we receive it no leſs immediately, then if we had it without al outward means whatſoever, but theſe who miniſter not immediately

mediately from the immediate communication of life in their own hearts, are no true means, can do us no good, for they cannot minister and transmit the communications of life, who have it not in themselves, such are but wells without water, and clouds without rain,

George Keith,

The second Part,

God speaking in man by the word proceeding immediately from his own mouth.

THis being the main and cheif principle (together with that other, that Jesus Christ the light of the world, doth enlighten every man that cometh in o the world, according to *John.* 1. 9 whereby man heeding this manifestation of light that comes from him and following it in its drawings, movings, and requirings, and giving up to be led thereby he may come into the true and saving knowledge of God, and of his son, and holy spirit) not only professed but witnessed and professed by us the people of the Lord, in derision called *Quakers*, wherein we differ, as from the many religions and professions abroad, so from that which is professed by the people of these three Nations, and generally from all the so called protestant reformed Churches and professors, and teachers, as they stand at this day (though the primitive Protestants in some measure owned it) and they all one and an other of them (but more especially the Teachers, and Ministers, and Bishops so called) so stifly and furiously opposing it, and the assertors, and witnesses thereof to the stirring up of the Rulers, and powers of the earth to persecute them, with prisoning, banishment, and other cruel usages, and spoyling of their goods, and the people through the instigation of their Teachers, who falsely in many things report us not only cruely mock, and revile us but many of

them

them fall a beating and buffeting of us for the truths ſake, and in love and compaſſion to their ſouls, and in the fear and will of the Lord I am drawn to give my Teſtimony concerning this, and to hold forth to the people the Truth and neceſſity of this demonſtrating it (in ſo far forth as, words may be ſerviceable thereto) according to the meaſure of knowledge I have received from the Lord concerning this thing, That our perſecutors (ſuch of them who through the ignorance that is in them oppoſe us, being informed, and convinced of this truth, by the light of Chriſt which ſhineth in their conſciences (in the darkneſs) which will not fail to teſtifie and witneſs to the truth of my teſtimony herein, may ceaſe any further cruel uſing of us, leaſt they be found fighters againſt God, and cauſe the innocent to ſuffer which the righteous judge of the world will not ſuffer to paſs unrevenged, and for the ſake of the poor people of this Nation (poor indeed for want of the knowledge of the unſearchable riches of Chriſt) who are as loſt ſheep going aſtray upon the barren mountains, whether their ſhepherds have driven them in this cloudy dark day, or rather night, of thick Ægyptian darkneſs wherewith they are ſo blinded in their minds, that they are paſt feeling of God his heavenly power and vertue, the only true food of their ſouls, the only true paſture and fold of reſt, their reſting place, which the moſt of them never knew, and ſuch who at any time, have known any thing of it have forgotten it. Oh what a lethargie has overtaken them who have ſo long and ſo much profeſſed the name of Jeſus Chriſt, among whom there have been ſome, who in ſome meaſure ſometime a day could feelingly and experimentally ſpeak of what God had done in their ſouls, what Chriſt had wrought in them, could tell of ſweet hours of fellowſhip and communion with him, his coming into their ſouls, and ſupping with them, and they with him, his revealing the hid, inviſible, incomprehenſible, (inconceivable to the natural underſtanding) glory of his love, and ſhedding it abroad in their ſouls, ſpeaking in them, words of life, words of power, living words, ſpirit and life, inutterable, impoſſible to be expreſſed, ſpeaking as never man ſpoke or could ſpeak, could they have any ſatisfaction

but

but in his presence, his life giving countenance but in the voice of their beloved, could it content them to hear man speak, when their beloved spoke not? was it not a burden unto them to hear or read what God had wrought in them, but as the living voice of the beloved of their souls did accompany, and witness afresh these things in them, causing their hearts to burn and earn within them, he opening in them the Scriptures, opening their understandings, how did their hearts burn with coals of Love kindled at the fountain, God who is love, how did their hearts leap for joy, at the sound of his voice, how were there bowels moved in them, when he spoke, how did the handles of the lock drop with sweet smelling myrrhe: when they rose up to open to their beloved, how could they discern, when he spoke, It is the voice of my beloved (could they say) that speaketh unto me, arise my beloved, my fair one, and come away.

Such and the like experiences as we read that the people of the Lord witnessed in the Scriptures, so could some who have lived in this Nation, and perhaps some yet living witness the same also, and could have said Amen to the truth of all these things, but alas alas, into what a dead sleep, and lethargie, are they fallen which has so stupified and benummed them, that they are become past feeling of these sweet experiences, how has the thick darkness, wherein to they are fallen, and are sunk, so choaked them, and quite wiped out the true remembrance of these things, they have so forgot them, as if they had never known them, and now they are turned with the sons of *Belial* to mock at these things, calling them fancy, delusion, imagination, melancholly, some hypochondriack humor, a spirit of witcherie, and delusion, and to persecute them who witness this blessed dispensation of life and glory, (though in a more steddy and fuller manner and measure) and to revile the servants and Ministers thereof, with the name of deceivers, and false Prophets, oh, oh, how have ye fallen from heaven to earth, how are ye sunk into the pit, wherein there is no water, how have ye lost your glory turned your glory into shame, and followed after lying vanities, how have ye suffered your selves to be lulled a sleep in the whores lap, with her bewitching voice, who hath cut your Locks, wherein your strength lay, and now

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it is departed from you, and the *Philistines* mock you, having put out your eyes, and you are become a hissing and reproach to day, and yet ye will not cease to reproach, you are spoiled your selves, and yet ye will not cease to spoil, the enemy is getting his will of you, to the causing of you shrink from your cause, ye have lost your ground, ye have thought shame of your cause, that which by you was called the cause of God, the Covenant and oath of God, the work, and interest, and concernment of Jesus Christ, ye have left it at your heels, and the most of you trampled on it, and now ye fret, and rage, because ye are provoked to jealousie by a people that are no people, poor and despiseable in this world, but rich and honourable with God unto whom the Kingdom is given, it is taken from you, for that ye have not brought forth the fruits worthy of it, and it is given unto them, a Kingdom which is righteousness, peace, and joy in the holy Ghost, and heavenly Kingdom, that cannot be shaken, wherein these despiseable ones stand in the Lambs power, and reign in victory, and dominion in the midst of their sufferings as Kings and Princes unto God, over all the cruelty, and persecution of their opposers, and now ye are joyning issue with them against us, whom ye looked upon, and dealt with them as your enemies, and called them the enemies of God, limbs of Antichrist, Antichristian, ye have associated with them, become one body and Church with them, plead for their Ministry and Worship, that at least if it be not so good as ye would desire, yet its lawful, and better then to want all, and ye go and hear such men up and down the Land, whom ye know to have dealt perfidiously, and treacherously for their filthy lucres sake, and ye are generally convinced that they are but time servers, wicked and bad, ye are now openly and avowedly come to plead for a wicked ministry, that such who are natural men, and wicked may be Ministers of Christ, and ought to be heard, followed, and maintained, and such whom the Lord has sent forth to Minister, in the power of his life, and spirit, ye call deluders Fanaticks and the like, oh, oh, remember the day, call to mind the time when your souls loathed such Ministers, and ye would travel many miles from one remote corner of the nation to another, to hear a man who con'd speak lively to your souls, in demonstration of the

spirit

spirit, and of power, then there was in you a measure of pure discerning, whereby ye could savour the man of God, and distinguish the formal, dry withered, cold, and dead preacher, from the living, and all his painted fine good words could not deceive you, ye had then a mouth, a sence that could taste words, as meat, and such ye would follow and hear, who could speak from and Minister of the power and spirit of life, the Ministers of the Letter, the dead formal preacher, who could chant and talk the Scripture words, and steal from other mens lines the good words made ready to their hand, ye could not away with, they were loathsome and burthensome unto you, but now having lost the discerning, these ye can follow, and maintain them. And such, who deny them ye call denyers of the Ministers of Christ, a standing Ministry, and yet when it was better with you then it is now ye denyed them, and many a day cryed in good earnest of your souls to God, that he would remove them, and whip out of his house such buyers, and sellers, and purine, and purge the sons of *Levi*, how cryed ye out, and breathed to the Lord for a spiritual Ministry, a Gospel Ministry, a powerful Ministry, and now when its come, and coming ye oppose it and bend your force to keep it down, oh foolish people, and unthankful do ye thus requite the Lord, return, return from whence ye are fallen, repent and do your first works, turn to the Lord the fountain of living waters from whom ye have deeply revolted, cease, cease from the broken Cisterns, ye have hewed out unto your selves, drink no more at the muddied waters, the dead waters, which who so drinketh of, they are dead because not freshly flowing and springing from the fountain of life, if ye will return, come, and walk in the light of the Lord with us, O house of *Jacob*, O ye lost scattered sheep, who have been driven from the fold of rest, the sweet, pleasant green pasture of your souls, the full runing waters, the pure sweet Christaline river of life, that issueth fresh in living streams from the fountain it self, Lo every one that thirsteth come unto the waters and drink without Money and price that your souls may live, for of a truth, the Lord God hath opened unto us the fountain, a vein of life, a well-spring of life, a well of living water hath he revealed in us, who have believed in his light, and hearkned to his voice, which

cryed in one hearts many a day, saying in us turn ye, turn ye, why will ye die, turn ye at my reproof and behold I will pour out my Spirit upon you, this is the well of living water, the gift of God, which who so drinketh of, will never any more drink or thirst to drink of these dead waters, that is the good words, uttered from a dead killing spirit, the waters of the Whore on which she sits, and holds forth this cup of fornications, unto the inhabitants of the earth, whereby they are made drunk, bewitched, and killed, for her lips drops as an hony comb, and her mouth is smoother then Oyl, but her end (the breath and spirit of her mouth, from which the words proceed, and which accompanies them) is bitter as Wormwood, and sharper then a two edged Sword, to kill and destroy that of the Lords begetting, and starving of it, but to the edifying, feeding and building up of the false birth *Babilon*: brats, which are not to live, but to be starved and dye, and happy are they who taketh them and dasheth them against the stones. And now I say for your sake, O ye my kinsfolk according to the flesh, my little Sister who hath no breasts, ye scattered sheep who have no pasture for your souls, but that which feedeth death, and maketh you live in the earthly corrupt principle, which is the Serpents meat, that if by any means I may provoke some of you, and be serviceable as a mean in the Lords hand, who am nothing of my self) unto you that ye may return unto the Bishop and Shepherd of your Souls, I am drawn in the tender love of God to write unto you concerning this principle, to wit, Jesus Christ revealed and revealing in man, God, and the things of his Kingdom, even their veins and passages of life, which runs through Paradise the City of God, whose streams make glad every inhabitant therein, who because of this can sit and sing, God is our refuge, we will not fear, though the earth be removed and cast into the midst of the Sea, God is known for a refuge in her palaces, she is beautiful for Scituation, the joy of the whole earth is and shall be Mount *Sion*, on the sides of the North, the City of the great King, now it must be he alone even this great King, who must open an eye in you, by the revelation of himself, whereby ye can behold this glorious Mountain of his Holiness, on which his City *Jerusalem*

Prov. 5. 2. *and* 3.

Jem from above is built, where a feast of fat things full of marrow, of wines on the Lees well refined is given to all who enter therein to, the vultures eye, the eye of the natural understanding, that eye which now seeth, cannot see it, and the path thereunto is short from all living, in the natural, earthly corrupt principle, and it must be the Light of Christ that can only open the true eye, to see this blessed path of Life, which if ever ye know, it must be known alone by *Immediate Revelation* and manifestation of Christ in you.

And it were a great step in its p'ace for you to be convinced of this, that it must be so, And for this cause this is written to the simple hearted, who are willing to see, and loves to know the truth, that ye being convinced by sound reason, and it being demonstrated to you that there is such a thing among the Lords people, and must be, and that there is no other way to know God, or the misteries of his Kindom, but as this key of knowledge (which your teachers take from you) viz. Jesus Christ revealed in you, opens them up, then ye may be brought to wait for this glorious dispensation, which many thousands can truly witness is come, and I in my measure testifie hereto, even the Kingdom come, with power and great glory (and more abundantly coming, in the Revelation and appearance of Jesus Christ the second time unto Salvation, and we are made to sing that song, *Isay* 25, 9. *Lo this is our God, he is come, he is come, we have waited for him, he is cloathed with the garments of Salvation, we will be glad and rejoyce in him. We will remember his love more then Wine*, 1. *Cant.* And further the usefulness of this principle concerning *Immediate Revelation*, and the spirit of Prophesie yet remaining, and to remain a standing, perpetual, indispensible, necessary, ordinance of God in the true Church, being demonstrated will appear, seeing it is the hinge and foundation of all the other weighty differences betwixt these of the national way and us, for this principle being asserted and demonstrated to be of indispensible necessity, in the church, and the grand and main ordinance, the foundation ordinance of all the other ordinances so much cryed up in opposition to this, the foundation of the true Church, Ministry, Worship, &c. Then will it appear, that these who deny, and manifestly oppose this princi-

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ple, and the assertors of it, whatever be there pretences, are no church of Christ, but *Babylon*, and their Ministers, no true Ministers of Christ, but her Merchants, and their worship no true worship but Idolatry, and consequently that our separating from their Church, Ministry, and Worship, is justifiable, and we ought to separate therefrom as we would escape the Plagues that are to be poured forth, on *Babylon*, and all who seek to uphold her.

And now I proceed to the Arguments, or reasons, tending to demonstrate what is asserted, and though the earthly carnal mind, which ever accounted the way and wisdome of God, foolishness, fancy, and madness, will account all that can be said for it light, frivolous, and inconsequential, yet I am assured of it that it shall have weight with them, who have any the true Nobility of understanding and it shall reach the seed and principle of God in their consciences, and hereto I shall be made manifest, and the argument brought shall be of force, for I have not fetched them from my own wisdom, neither has it taught me them, but in the measure of the heavenly wisdom given me of God have learned them, and though I cite Scriptures, and make use of them in arguing this point, yet I can truly say it I have not my knowledge therefrom, neither shall I dare to use striving words any further, then the things by them declared in some measure are opened in my understanding, and interpreted unto me from that spirit of truth, which gave them forth, and this gives me a right to speak and make use of them.

Argument 1. There is no other way to God, but by the Revelation of his Son, he dwells in the light inaccessible, which the mortal or natural understanding cannot approach unto clouds and darkness are round about him, he filleth all things, but is apprehended by nothing, but that which cometh from himself, is begotten of himself, and leadeth unto himself, the eye of flesh cannot see God, neither can it see any thing which is beyond its sphear, the earthly can only apprehend the earthly, nothing can reach further then its proper object, wherewith it is bounded and limited.

Now God is not the object of the eye of flesh (I do not

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mean the bodily eye, this is as uncapable hereof as that) the carnal mind, the natural man, the eye and understanding in man, which can judge of things earthly, and pass a true judgement upon them, and have a certain infallible knowledge of them in the capacity it is placed in, and can be wise as to these things, and find out many secret things in nature and demonstrate them sufficiently to a mans understanding, yet this is blind in respect of God it cannot know him with the true knowledge, when it stretches it self to know him, it is confounded and dasted more then if the bodily eye would set it self to look upon the Sun, it is blinded with his beams, and yet it will be medling, and trying, and searching into this mistery, but it cannot by searching find out God, he dwels in any other principle then it can reach unto (and nothing can reach beyond its principle) he dwels in the light, here is his habitation, and therefore in the light he can only be known, that can only reveal him, and it is somewhat begot of the light the child of light, which has its element, its habitation, its principle in the light, which can see, and understand God and know him, this is that which Christ taught himself in the dayes of his flesh and is recorded in Scriptures, no man knoweth the Father save the Son, and he to whom the Son reveals him, *Matthew* 11. 27. Now if any should object and say he means an outward Revelation, a mediate, not Immediate Revelation, this will be manifestly confuted by what is said already, and is yet to be said, for that you call the outward or mediate Revelation, write words spoken from without, though the best of words uttered from Christ in the dayes of his flesh, or from any of the Apostles, or Prophets, and yet recorded in the Scriptures, cannot reveal the Father, nor the Son either, they point only at that which reveals, and were spoken and writ for that end, that people might come to the principle of true knowledge in themselves, for first let us begin with *Moses* he was a man sent of God, and of Christ, he was inspired with the holy spirit, Christ spoke in him to the people of the Jews, and all these words could not reveal God, nor his Son unto them the vail hung before *Moses* face, and remains upon their hearts to this day in the reading of *Moses* words, and by this

vail their minds are blinded, then come down to the Prophets, who were sent of God, come to *David*, to *Isaiah* the evangelical Prophet so called, who had very clear and glorious discoveries of God, and his Son Jesus Christ, yet could their words reveal God unto the people of the *Jews*, or can they at this day? no the vail remains, then come to Jesus Christ himself who spoke to them in the dayes of his flesh face to face, did his words reveal him, or his Father unto them, did they not mistake him for all this, he stood in the midst of them, and they knew him not, for their eyes were held, were blinded, and thorough their ignorance they crucified him the Lord of glory, but could the Apostles words reveal him either? nay, for they continued blind, and persecuted them unto death, as deceivers and blasphemers, the god of this world have blinded that eye in them, which could know the glorious appearance of him either in the dayes of his flesh, or in his spiritual appearance in his people, so then it is clear neither any of the Prophets or Apostles, though they were lights, yet they were not that light, but were sent to bear witness of that light, which is the light of the world, and lighteth every man that cometh into it, that by believing in the light he may know God, and be saved, for God willeth all men to be saved, and to come to the knowledge of the truth, and Christ said, it is expedient for you that I go away, else the comforter will not come, even the spirit of truth whom I will send, and he will lead you into all truth, and bring things to your remembrance, and give you wisdom and knowledge and power, that all your enemies shall not be able to resist, and this spirit was to furnish and back them in their Ministry, else they had never gained such ground upon the world, when I am ascended said he, I will draw all men after me, and this spirit they witnessed sent into their hearts, teaching them what and how to speak, and what they declared unto the people towards from the spirit of Life of Jesus Christ revealed in them the same spirit, and answered and testified to the truth of these things in their hearers, that was it which convinced the world of sin, righteousness, and judgement, that was it which made them manifest to be of God made them manifest in the consciences of their hearers, thorough the manifestation of the truth, Christ the truth,

truth the spirit of truth, they were commended or approved to every mans conscience in the sight of God, and if they or their Gospel was hid, it was to them whose minds were blinded who were past feeling of the spirit of God, which convinceth, reproveth, demonstrateth, and maketh manifest, and on such their words could get no ground, but they persecuted, and opposed them, as fools, and mad men, so by that is said you may understand, that words even the best, cannot give the knowledge of God, and though Christ in the dayes of his flesh taught them many things, yet how were they hid from them, they were even very ignorant of many weighty things, and could not then receive them, or bear them, I have many things said he, that ye cannot bear as yet; but when the spirit, the comforter shall come, he shall teach you all things, and lead you into all truth, and be with you for ever, and when this spirit was poured forth, then their narrow understandings were opened and enlarged to know these things which formerly they could not bear, nor receive, wherby it may appear sufficiently to any man prime of true understanding, that the outward Revelation or discovery by words spoken from without of Christ or any of his Disciples or Apostles cannot reveal the Father nor the Son, for if it was insufficient to the Church his bodily presence, his teaching them outwardly by word of mouth, face to face; but he said it was expedient that he should go away from them, and he would send another teacher, who would do greater things, and more manifestly, and gloriously reveal unto them God and the things of his Kingdom, if Christs bodily presence in his flesh was not sufficient in it self, to minister though he spoke as never man spoke, yet I say to this ministration was not sufficient, but a more glorious they were to expect, and as they waited they witnessed it fulfilled, and come unto them, then surely is the outward ministration of any one man, or men whomsoever sufficient for that effect, for if Christ be not any more so be known after the flesh, much less any other man, nor is their knowledge they can receive from any other man to be rested in, seeing the knowledge of Christ after the flesh was not sufficient, nor to be rested in, but they were to look for a better, a more clear, and full manifestation in themselves, he appearing in a spiritual

glorious, heavenly, mistetious way in their hearts, even such a way as the world cannot know him, or receive him, which made *Judas* (not *Iscariot*) to wonder and question him saying, how is it that thou wilt manifest thy self unto us, and not unto the world.

And it will yet further appear how insufficient words, (even the best of words, Scripture words, though there were as many books of Scripture as the whole world could contain) are to reveal or to give the knowledge of God unto man, many, yea the most of things natural, and created cannot be understood of or by words, words being but figures, emblems, signs and representations of things, come always short of the things themselves, (unless they be lying words, which go beyond the truth, and these come far shorter, and the knowledge they can give is but false, and a lye) what words can give a man the true and sufficient knowledge of the Sun, can the best Orator tell a blind man, what the Sun is, what these pleasant and beautiful colours of his beams are which makes the Rainbow, thorough the refraction of a cloud dissolving into Rain, can they describe to him the beauty of a Lillie in the field to which *Solomon* in all his outward glory is not comparable. Do not these of the meanest capacity, and understanding who have their eyes, and can look upon the Lillie have a better and more satisfying knowledge thereof, then the blind man though quick of understanding, though he had all the wittyest Orators and wisest men of the world to describe it unto him, all their words comes far short of the other mans sight, or can a deaf man know, what a musical harmony, and melody of the voice is, or can one who has lost the taste of his mouth know wine from water, or sweet from bitter, now if the knowledge of these natural things cannot be had sufficiently by any words, how much less can things spiritual, and God who is a spirit be known by words, if words come short in the description or manifestation of creatures, obvious to our bodily sences, how infinitely short they fall in the manifestation of God, or the things of his Kingdom, *As it is written*, 1 Cor. 2. 9. *Eye hath not seen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them, that love him. But* verse 10. *God hath revealed them unto us by his spirit, for the spirit searcheth*

eth all things, yea the deep things of God. Lo how the Apoſtle ſhuts forth all the knowledge, that can be had either, by the outward ear, or eye, (then all words are excluded) from being ſufficient to reveal the things of God, but can mans imaginations, reaſonings or conceptions, and thoughts of man in his natural underſtanding do it either, nay ſaith he, *it hath not entred into the heart of man to conceive them*, then all conceptions and thoughts of mans heart in the fall, the old heart, old *Adams* heart, are alſo excluded from giving the knowledge, how then are they known, God (ſaith he) *hath revealed them unto us by his ſpirit*, not unto me only, ſaid he, *but unto us*, unto you as well as unto me, O ye *Corinthians*, and elſewhere writing unto them, he ſaith, *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt*, then it is the light ſhining into the heart out of the darkneſs, which gives the knowledge of the glory, and *ver.* 4, *Such who believe not, the God of this world hath blinded their minds, leaſt the light of the glorious Goſpel of Chriſt, who is the Image of God ſhould ſhine unto them*, then all who believe have this priviledge (then it is not only peculiar to the Apoſtles) the light of the glorious Goſpel of Chriſt ſhineth in them, and the light reveals the Goſpel, which is hid from them who beleive not, *ver.* 3. It diſcovers the glorious Goſpel, or as it is in the Greek, the Goſpel of glory, it reveals a hid glory in the Goſpel, which is beyond all words, or expreſſions, or thoughts of mans heart, the glorious Goſpel of Chriſt is not the words, the beſt of Scripture words, writ or ſpoke by the Prophets and Apoſtles, it is that which the words declare of, but not the words themſelves, which may be read, heard, and known by the unbeliever, and he may gather a ſtock, and treaſury of knowledge from the words (which knowledge is but a falſe, dead, empty, barren, formal knowledge, a form of knowledge. *Rom.* 2. 20. *A ſhadow of knowledge, but not the true knowledge, which is life, and life eternal*, John 17. 3. But the Goſpel he knows not, it is hid from him, for the eye is blinded that can ſee or know the glory of it, for it is the power of God unto Salvation, it is the preaching the glad tydings of Salvation unto poor loſt man by Jeſus Chriſt himſelf immediately in his heart, it is Chriſt ſaying

in man, by the powerful breath of his ſpirit, awake thou that ſleepeſt and ariſe from the dead, and I will give thee light, and be thy ſalvation. *This is that which Chriſt ſaid himſelf, the hour ſhall come, wherein the dead ſhall hear the voice of the Son of God,* and they that hear ſhall live, ſo he is the great preacher of this great and glorious Goſpel himſelf whoſe it is, *Iſaiah* 61. 1, 2, 3 compared with *Luke* 4. 18. *The ſpirit of the Lord is upon me becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken hearted, to preach deliverance to the captives and recovering of ſight to the blind, &c.* all other preachers whoſoever among men, they are but as forerunners (like *John Baptiſt*) and this is their meſſage, *John* 12. 15. *Fear not daughter of Sion, behold thy King cometh, &c.* And how beautiful upon the mountains are the feet of them who publiſh theſe glad tydings concerning the coming of the King himſelf, and all the moſt powerful preachers that ever ſpoke among the ſons of men muſt ſay with the ſame *John*, behold their cometh one after us, which is preferred before us, for he was before us, he muſt increaſe, but we muſt decreaſe, we are not that Prophet but are ſent to teſtifie of him, whoſe ſhoes latchet we are not worthy to unlooſe, he it is, who will baptize you with fire, and with the Holy Ghoſt, and teach you to the ſatisfaction of your ſouls, and be with you for ever, when we are gone and removed from you, and the Bride greatly rejoyceth becauſe of the Bridegroom his approach, and the hearing of his own voice, and this fulfills the joy of the friends of the Bridegroom, even the voice of the Bridegroom to the Bride, himſelf come, ſeen, heard, embraced, the Bride married to himſelf, kiſſed with the kiſſes of his mouth: and this alſo fulfils the joy of the Bride, for it was her great deſire, the preſence of the Bridegroom himſelf, and her deſire accompliſhed, how ſweet is it to her ſoul! Thus it is fully demonſtrated, how inſufficient words, all words from without, even Scripture words, are to give or learn man the knowledge of God, as alſo how inſufficient mans conceptions, reaſonings, thoughts, and imaginations, in the earthly, carnal mind, (which is darkneſs, *Eph.* 5. 8. and death, *Rom.* 8. 6.) concerning Scripture words and the things recorded by them are to this effect; The Lord knoweth the thoughts of man to be but vanity, and his wiſdom fooliſhneſs, and enmity

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against God, even all that wisdom, which the carnal mind can gather into it self, whither from the words of Scripture, or from the works of creation, and providence.

It is all enmity against God, and is so far from leading man unto the knowledge of him that it leadeth him from it, the world by wisdom knew not God, 1 *Cor.* 1. 21. The *Jews* who had the Scriptures and their Doctors and Rabbies, who had gathered a great deal of wisdom and knowledge, not the true wisdom and knowledge, but a form (as is said) did it further them to receive the knowledge of Jesus Christ, in a more glorious manifestation? or rather was it not a loss unto them, did it not blind their hearts, was not the preaching of the Gospel foolishness unto them? and the Greeks or Gentiles, who studyed the creation, the book of nature so called, and gathered a great deal of wisdom and knowledge theirfrom, but it was mans wisdom, which is from below, and is carnal, earthly, and divilish, by this wisdom they knew not God, and the preaching of the Gospel, was to them also foolishness, thus because both *Jew* and *Gentile* had wandred after their own imaginations, and reasonings, (the former concerning the Scriptures, and the latter concerning the works of creation) and departed from the pure principle of God, the light of his Son Jesus Christ, who had enlightned both one and the other, every man that cometh into the world. *John* 1. 9. Which would have been unto them a key of knowledge, a key to the Jews to open up and reveal the Scriptures unto them, a key to the Greeks or Gentiles to open up and reveal the works of the pure creation of God, and given to both an eye to read these prints and characters of the wisdom, power and goodness of God engraven thereupon, and hereby they would have been led up (keeping chastly to this principle the light of Jesus) to the knowledge of God after a more excellent way and manner, then either words or works of creation could give, even to know God in himself, and in his son, the express Image of the fathers substance; this is a glorious knowledge indeed, the knowledge of God in the Son, who is his express Image, so like unto him, that he is one with him this infinitely transcends, that other knowledge of God either in the declaration of words, or works, for that they all come infinitely short of the

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noble Image, Christ Jesus, the brightness of the fathers glory, and such who sit down upon such a knowledge as they may gather into their minds whither from words or works, which proceedeth from God and come not up to know him in his own image, the light of his Son, they have not the true knowledge of God, and make void the use and service both of Scriptures, and works of creation, which are given forth from himself, as witnesses of his glory in the world, for the heavens declare the glory of God, and the firmament sheweth his handwork, *Psal.* 19. 1 2. And the natural day and night, the Sun, Moon, and Stars have a language, and a declaration after their kind, the sum whereof is this, he hath made us and not we our selves, and the Scripture hath its language, and doth witness and declare many things concerning God, not to be found in the book of creation, and so though both the one and the other do testifie of God, yet are neither sufficient to give the the true knowledge of him, which is truth & life everlasting all is as it were but a knowledge by hearsay, something declaring or demonstrating, that there is a God, but not what he is, for only the Son can thus reveal him, and give the knowledge of him by the seeing of the eye.

And now therefore all ye who deny the Revelation of the Son immediately by his own immediate light (which can only make him manifest as the Sun can only be made manifest and seen with its own beams, as said *Plotinus* a Gentile, who saw further into this mistery then many called Christians) ye are yet ignorant of God, neither can ye truly conceive of him, when ye think of him in your carnal minds, the object of your thoughts is not the true God, but an Idol of your own brain, a graven image, an image of Gold and Silver, an idol god, which must be famished, and broke into pieces, ere ever ye come to know the true God.

And ye who spend so much of your time in gathering wisdom and knowledge from either the words or works of God, and the many books concerning both, while you are not come to the true, and pure principle of God, the light of his Son, nor begot of that, nor renewed thereby in the spirit of your minds your wisdom is foolishness, your knowledge is darkness, a dead, barren, empty knowledge, and it is enmity against God,

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it is like water gathered into a stinking, filthy, corrupt vessel which corrupts, and the vessel becomes the more corrupt, and this more and more eats as a canker, kills, stupifies and benums that which is tender in a mans soul, and has any feeling of God, so that man becomes past feeling of him, and this is the fruit of that knowledge, even the fruit of the forbidden tree, which kills, and feeds death, so that such being shut up in death and alienated from the life of God, and past feeling, give over themselves to work all lasciviousness and uncleanness with greediness, *Eph.* 4. 19. And thus I have writ, and insisted something more largely, on this particular, in tender love to the simple hearted, who are much betrayed by the enemy in this thing, who are tempted to eat of the tree of knowledge, and because it seems pleasant to the eye of the carnal mind, and seems good for food, therefore they take and eat of it, that is to say (for I desire to use plainness of speech) Sathan beguils them suggesting into their hearts, that if they will read many books, and be diligent in searching after knowledge that way, and search and dive into the creation and to know the secrets and milteries of nature, they will be wise to know good and evil, and this will accomplish & perfect them, and throughly furnish them in their employment and calling, to whichsoever they apply themselves. And so one takes himself to read commentars of Scripture, and this he thinks will furnish him with knowledge, and ability to teach for the ministry, and another takes himself to read *Hypocrates* and *Gallen*, and other writers concerning medicine, and so he thinks to become hereby a *Physitian*, &c. While in the mean time, their minds are out from the light of Christ, their talent given them to profit withall, which gives the true knowledge, and true ability to minister either to the soul or to the body, and is the principal thing which if their minds were come to, and begot into it, their reading or other exercises in the leadings of this, would be useful and serviceable in their place, but as they are used, become and are a loss (as is said) unto them.

And the enemy makes a prey of their souls, and fetters their feet in this snare, of gathering knowledge from books, or any other way, to keep them from the true knowledge, which is life and peace, and joy and fruitful in the works of righteousness

neſs, for the devil cares not how much knowledge a man gather into his veſſel, providing it be not the true knowledge and wisdom which God teacheth, and cometh from above, and is retained in the new bottle, the renewed mind, this knowledge only hurts his kingdom, that other can do it no hurt but advantage, and become a bulwark againſt the Kingdom of Jeſus Chriſt in mans heart, and if ever ſuch come to the true knowledge and wisdom of God, they muſt be emptied of all the former, and the veſſel muſt be cleanſed with the ſpirit of Judgement, and of burning, and it muſt be learned by word of mouth from wiſdom's own lips, line upon line, and precept upon precept, now a little, and then a little, as the veſſel is able to receive, for the Lord giveth wiſdom, out of his mouth cometh underſtanding, &c.

And now to ſum up in a few words, all that is ſaid in this Argument, the knowledge of God being that which is indiſpenſibly neceſſary to every believer and true Chriſtian, and ſeeing this cometh only by the Revelation of the Son of God immediately in the heart, and by the receiving it from the mouth of God himſelf, and from the inſpiration of his holy ſpirit (the inſpiration of the Almighty ſaith *Elihu* giveth underſtanding, as is fully demonſtrated then it follows by neceſſary conſequence that the Revelation of Chriſt immediately, and God his ſpeaking to man immediately, and the inſpiration of the holy ſpirit breathing into mans heart immediately the true and ſaving knowledge of God is alſo of indiſpenſible neceſſity, and therefore not ceaſed in the true Church, though in the falſe, but remaining a ſtanding and perpetual Ordinance therein, for if Revelation be ceaſed then is alſo the knowledge of God ceaſed, but if this remain ſo muſt that alſo.

Argument 2. God revealed in man made manifeſt in him by his Son, thorough his eternal ſpirit, is mans bleſſedneſs, his habitation of reſt, and peace and joy, God being his portion, his poſſeſſion, his habitation, fellowſhip with him in the light, in the word, in the ſpirit, this was mans bleſſed eſtate in the beginning when God created him, he created him after his own image, he put his image, Chriſt the expreſs image

of

of himself in man, and he breathed in him the breath or spirit of life, then did man live indeed, he was a living soul, he lived in God, he lived an holy, heavenly, spiritual and divine life, and Christ the light of men was his life lived in him, then the Lamb was not slain, Christ the Lamb, the light, the life of man, and this was mans glory, he was made capable of conversing with God, of having fellowship with him, God spake in him, revealed his glory in him, the glory of his eternal wisdom, power and goodness, the glory of his eternal love, that hid glory that was in himself before the world began, here man had full content and satisfaction, and peace, and rest, he ruled as King in the creation, and God ruled King in him, and the Law, whereby he ruled him, was not an outward Law, it was writ in his heart, spoke unto him by word of mouth from God himself, and man had access unto the tree of life, (which is Jesus Christ) and it was his food, and he drank of the pure river of the water of life, and he lived in paradice, and all the precious things in it, all its pleasant fruits, he was allowed to eat of, only he was forbidden to take of the tree of knowledge of good and evil, least he should dye in that same day, and now man in this state he had a heavenly spiritual and divine principle in him, wherein he had a pure and perfect discerning of God, and his will, he had an eye to see God, an ear to hear his voice, which was full of glory, sweetness, power and Majesty, and the other sences of smelling, tasting, handling, feeling, and that which was smelled, tasted, and felt, was heavenly power and vertue, which filled him with glory, joy and rejoycing, and he was a fountain of continual praise unto his creator, and he loved him above all things else, even with all his heart, soul, might, and strength, and God delighted in his love, and he delighted in his and if man had not sinned by eating the forbidden fruit, he had continued in this blessed state, and lived eternally in the sweet embracements of his father, and creator, and God would never have hid his face from him, nor ceased to speak to him face to face, now when man sinned, and transgressed the holy law of his God by his sin death came upon him, he dyed the same day according to the word of the Lord, and was driven out of Paradise, and had no more access to the tree of life, nor the pleasant fruits of

the Garden of God, nor to the river of the water of life, that runneth thorow it, he was driven from the face of his creator into the earth, into the earthly principle, and therein he lived, but ceased any more from living in the heavenly or divine principle, that which had the discerning and feeling of God dyed in him, and remains shut up in death in all his posterity to this day, and the pure eye which saw God in the light which came from himself was vailed, a thick vail of darkness came over, which blinded him, and the spiritual ear was stopt and all his other spiritual sences of smelling, tasting, and feeling were stupified and benummed, and the lust awakened in him in the earthly principle, a sharp and quick discerning in the things, that are earthly and corrupt, and begot in him an unsatiable greedy divilish desire, and love after them, thus man wandred from God, and he set up in his heart this corruptible world in the place of God, and Sathan the God of this world ruled in him, and so the Lamb came to be slain in him from the foundation of the world, that holy, meek, harmless nature, the Lambs nature was slain in him, and beasts nature got up in him, the Serpents nature, and he bore the image of the earthly, and became an earthly, beastly man, and he begot his children in his image, and as he, so they, became children of Wrath, alienated from the life of God, thus he whom the Lord planted a noble Vine, wholly a right seed became a degenerate plant of a strange Vine unto him, and he being the root, and stock of mankind, the branches his posterity behoved to partake of the defiled nature of the root, which is transmitted from father to son, and its the seed of the serpent, of which the viper, the devils brat, the old *Adam* is conceived, and brought forth, and till man put of this old *Adam*, till this birth of the Serpent be killed in him, man cannot enter into the Kingdom of God, nor see the face of God, for this is a vail of darkness, and separation betwixt God and the soul, now the bowels of the Fathers love stirred in compassion to the work of his hands, that of the pure creation in man, which though shut up in death, yet it remained and perished not, as to its being, it did not become a nothing, but remained a being, and this is the lost which God sent his son into the world to seek and to save, not to seek or to save the old *Adam*, that

birth

birth of the Serpents begetting, but to destroy it, for it is not capable of Gods Salvation, but that which Christ came to save, is that of God which proceeded from him, the seed of God in man, the seed of *Abraham*, whereof *Abrahams* old decayed body, as good as dead, and *Sarahs* barren womb was a Type, to take hold of this, to breath life in this, and by the powerful sound of his living voice to raise it up out of the grave, out of the earth, and to make it fructifie, and bring forth *Isaac*, the heir of promise, the son of laughter, and joy, and so to recover man to the blessed state of life he was created in, in the beginning, to bring him to live again in the pure principle, of the life of the Lamb, which dyed not, could not dye, as to its self, but man dyed from it, and it ceased to live in him, but it ever lived in it self, being an eternal incorruptible life, and this hath ever striven with man in the fall to recover him, and would gather man into it self, as a hen would gather her chickens, and this is it which every man in a day by experience finds more or less moving in his heart, making him restless, he can have no rest or content in the earthly principle, there is somewhat of a more noble extraction in him, whose center is not the earthly principle, but the heavenly and divine, and it seeks to be in union with its center, its fountain, and the earthly corruptible principle, the body of sin is a burden unto it, and blessed are they who come to feel somewhat in themselves to which sin becomes a burden, there is somewhat there alive of the begetting of God, for the dead have no sence or feeling, and that which breaths life into the seed, is the life of man, Jesus Christ the light of man, in him was life, and that life is the light of man, said *John*, and so the light shineth forth in the darkness to visit the seed shut up therein, and the light breaths life into the seed, in such a measure and degree as its capable of in that state, and it draws out of the darkness, out of the death, out of the earth, out of the evil, into the light, into the good, into its self, and a measure of power goes along with the drawings to quicken the seed, and make it able to follow that which draweth, and as it is obeyed cherished, and followed, not resisted and quenched, it ministreth dayly more and more life and power, and its drawings are felt more and more forcibly, and so the eye

opens (which was ſhut in *Adam*) to ſee God in the vertue and power of the light, which reveals him, and the ear opens to hear his voice, and the tongue of the dumb is looſed, to ſpeak forth the praiſe of its Saviour, and Redeemer and the Lamb is made to leap as an heart for joy, and Gods heavenly vertue and power is felt, taſted, and handled, and the paſſage again into Paradiſe is opened by that new and living way, and man gets acceſs unto the tree of life, and the river of Gods pleaſure that runneth thorow the Garden of God, and ſo man comes to live in God, and God in his Son Jeſus Chriſt lives in him, and rules King, and Lord in him, and the law whereby he rules him is writ in his heart by the finger of his ſpirit, and he reveals the whole counſel of his will unto him by the word of his mouth, the light reveals the whole will of God unto him, and as he abides in the light and waits in it, it will manifeſt clearly in him what he ſhould do, what he ſhould ſhun, and he needs not go forth to ſeek a Law without him, or a teacher without him, the word is near, in his heart, and in his mouth, and this is the word of faith to which *Moſes* pointed the *Jews*, and *Paul* the *Romans*, thus it is manifeſtly demonſtrated, what was mans bleſſed ſtate before his fall, what is his woful and miſerable eſtate in the fall, how he is recovered out of it by Jeſus Chriſt, his Power effectually working in him for his delivery, and how he is brought by him into the bleſſed condition, wherein *Adam* was created in the beginning (ye and is into a ſtate more ſafe and glorious then ever it was) and this is generally acknowledged that it is ſo, and the Scriptures teſtifie fully to the truth of it, then it follows manifeſtly from the premiſſes, that every true Believer and Chriſtian gets this bleſſed priviledge of knowing God by the hearing of his voice, and ſeeing of him in the Revelation of his light immediately proceeding from himſelf for this was *Adams* priviledge, and his moſt glorious, and principal, if man were not reſtored to this, he ſhould come infinitely ſhort of *Adams* bleſſedneſs, and now if any ſhould ſay, man is to be reſtored through Chriſt to this priviledge, but not in this Life, that is reſerved for heaven, and the other Life, the Scripture teſtifieth fully, that it is attainable, and attained in ſome meaſure before the laying down of this earthly tabernacle by every true

believer, for every true believer is a man born again, born from above not of the corruptible seed, but the incorruptible, the word of God which liveth and abideth for ever, and in this birth the spiritual eye is opened, so is the ear, and all the other sences, & then what hinders this birth from seeing of God, whereas it lives in the incorruptible and divine principle did, not *Moses* see God, and indured by faith, seeing him who is invisible? And did not *Job* see God, and did not *Isaiah* see him, and do not all the pure in heart see him, and its promised to them, blessed are the pure in heart for they shall see him.

Now it is generally granted that the Patriarchs, Prophets, and Apostles saw God, and heard his voice immediately but say they this was a special priviledge peculiar unto them; and not granted unto all believers, but from what is already said this is manifestly confuted (and will yet more appear from what follows) for Christ is not only the Saviour of the Patriarchs, Prophets, and Apostles, but of all that believe, it is a common Salvation unto them all, and they are all baptized into that same spirit, and one life, and Christ is head in all, the Sun in all, the glorious Sun of the soul, whose beams open the blind eye, and gives to behold in the light thereof the glory of the Lord in the face of Christ Jesus.

Argument. 3. Herein lyeth the main and principle difference betwixt the Law and the Gospel, the old Covenant and the new, the ministration of the Law was an outward ministration, and it had an outward Law, a Law w it in tables of stone, and this Law was ministred by the hands of the mediator *Moses* a tipe of Christ, and God spoke unto *Moses*, and *Moses* unto the people, and so terrible the voice was that it made the people sore affrighted, and *Moses* himself did quake tremble, and the people said, let God speak no more unto us, least we dye, but let *Moses* speak unto us, thus ye see how the Law, and old Covenant had an outward and a mediate ministration, and a carnal or litteral Commandement, and therefore it was weak and could not give Life, but was the ministration of death, and therefore was to pass away, for it was

added

added becauſe of tranſgreſſion and given forth not as thereby man were to obtain life, or ſalvation but to be a School-maſter, to lead unto Chriſt, to point at him, and ſhadow him the ſubſtance, ſoth, wherefore it had an outward temple, tabernacle, prieſt-hood, ſacrifice and ſtood all in outwards, and according to this diſpenſation or Covenant God ſpoke not to all whoever under it immediately, but mediately he ſpoke to to the fathers in the Prophets, *Heb.* 1. 1. But now the Goſpel miniſtration, the miniſtration of the new Covenant, is the miniſtration of the ſpirit, which remaineth 2 *Cor.* from *ver.* 6. to 12, and ſo is not ceaſed, and it is God ſpeaking to us in the laſt dayes in his ſon or by his ſon, *Heb.* 1. 1. That is more immediately, and this is the new Covenant *Jer.* 31. *Heb* 8. *I will put my Laws into their minds, and write them in their hearts, and they ſhall not teach every man his neighbour and his brother, ſaying know the Lord, for all ſhall know me from the leaſt to the greateſt*, and this is a more excellent covenant, whereof Chriſt the ſon and heir is mediator, and he ſpeaketh it unto the people, not from Mount *Sinay* but *Sion*, and his voice, is a calm ſweet, ſtill, pleaſant life giving voice, and theſe under this miniſtration ſay, let Chriſt the Lord of the houſe ſpeak himſelf, let God ſpeak unto us in his ſon, that we may live, and it will not be enough for any man to ſpeak, except himſelf be heard, and the truth learned as it is in Jeſus, *Eph.* 4. 21. and again it is written, Iſaiah, 59. 21. *As for me, this is my Covenant with them ſaith the Lord, my ſpirit that is upon thee, and my words, which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord from henceforth and for ever.* See how God hath appointed it for his ſeed (and every Believer is his ſeed according to *Gal.* 3. 29.) as an everlaſting ordinance his ſpirit upon them, and his words put by himſelf into their mouth, and again, Joel 2. 28. 29. *And it ſhall come to paſs that I will powr my ſpirit upon all fleſh, and your ſons and your daughters ſhall Propheſie, &c. And alſo upon the ſervants and handmaidens will I powr out my ſpirit*, See further theſe Scriptures, *Zach.* 12. 8. 10. *Iſay* 40. 5, 9, 10, 11. *Iſay* 41. 17, 18. *Iſay* 49. 6. *Iſay* 51. 3, 4, 5. *Iſay* 55. and *Iſay* 60. throughout. Now I ask ſuch who ſay *Immediate Revelation*, and Gods ſpeaking in men from his own mouth,

and

and his pouring forth his ſpirit upon them to propheſie is ceaſed, whither did theſe promiſes belong to the Law or to the Goſpel, to the old Covenant or to the new, that they belonged to the old they cannot ſay it, with any colour of reaſon, ſeeing theſe glorious things are promiſed in theſe latter days, and were gloriouſly accompliſhed after Chriſts reſurrection, and aſcenſion, which put an end to the miniſtration of the Law, and old Covenant, but and if they belonged to the new Covenant, and to the Goſpel (yea theſe things promiſed are the Covenant it ſelf as is clear in the above cited Scriptures) then how are they ceaſed, if the new Covenant, or Goſpel miniſtration be ceaſed, then is the pouring forth of the ſpirit, and Gods putting words into the mouth of his ſeed ceaſed but if the new Covenant and Goſpel miniſtration be not ceaſed, then is not the pouring forth of the ſpirit of Propheſie ceaſed either.

Argument. 4. This was a priviledge common to every Believer in the dayes of the Apoſtles, to whom they miniſtred as, they preached unto them the Lord opened their hearts to believe, and the holy Ghoſt fell upon them who heard and believed, ſee *Acts* 2. *Acts* 4. *Acts* 8. *Acts* 10. 44. *Gal.* 3. 23. 1 *Cor.* 3. 16. and 1 *Cor.* 4 16. Every one of them had a ſpiritual gift, ſome a Pſalm, ſome a Doctrine, ſome a Revelation, ſome a tongue, ſome an interpretation, and *verſe* 21. *Ye may all Propheſie one by one, &c.* Lo how a Revelation, and the pouring forth of the ſpirit was not peculiar to the Apoſtles alone, but to believers generally it was common, *And they were inriched by him in all utterance, and in all knowledge*, 1 Cor. 1. 5. and if any man ſaid *Paul, Rom.* 8: *have not the ſpirit of Chriſt he is none of his*, and he prayed for the, *Eph.* 1. *chap.* 17. *ver. That God would give unto them the ſpirit of wiſdom and revelation in the knowledge of himſelf, &c.* and he ſaid ver. 13. *After that they believed they were ſealed with that holy ſpirit of promiſe, the earneſt of their inheritance.* And Jeſus Chriſt promiſed this, to whomſoever ſhould believe in him, Joh. 7. 38. *He that believeth in me out of his belly ſhall flow rivers of living waters* and verſe 39. *This ſpoke he of the ſpirit, which they that believe on him ſhould receive, for the Holy Ghoſt was not given, for that Jeſus was not yet glorified*, and

now

now if the holy Ghoſt be not received by them who believe, and if the pouring of it forth be ceaſed and then is that promiſe falſified and broken but that is impoſſible, therefore is it is alſo. And now ſeeing from what is ſaid, it is clear, that the pouring forth of the ſpirit of the Lord, the ſpirit of wiſdom and revelation in all knowledge, and utterance, was the common priviledge of believers in the days of the Apoſtles, and that by vertue of the new Covenant, and the promiſes thereto belonging, it is alſo manifeſt, that this glorious diſpenſation is the priviledge of believers now, and in all ages paſt or to come is ſo, being under the ſame covenant, and to whom belong the ſame promiſes which they have a right to in their head Chriſt, for in him all the promiſes are yea and Amen, and ſeeing the Stripture ſpeaks ſo fully of that abundance of glory that is to be revealed in the days of the Goſpel belonging to the new Covenant diſpenſation how then is it ceaſed and to ceaſe for ever, ſo as never any more to take place in the earth and wherein do's the Goſpel diſpenſation, which brings life and immortality to light, tranſcend and ſurpaſs the diſpenſation of the Law and old Covenant, if not herein, that the vail is done away in Chriſt and the ſubſtance revealed. the Lord being the light of his people, and their God, their glory, the light of the Moon becomming as the light of the Sun, and the light of the Sun as the light of ſeven days, wherein does the glory of the latter houſe tranſcend and excel the glory of the former, but that the Lord whom his people ſeek ſhall ſuddenly come into his temple, and that unto them who fear his name, the Son of righteouſneſs ſhal ariſe with healing under his wings, *Mal.* 3. and 4. And has not God appointed this as a ſtanding ordinance in his church the Son of righteouſneſs to ſhine therein, with his own immediate beams, as this viſible Sun to ſhine in the world: take away the revelation of Chriſt his Church, and then will ſhe not be left in as great an confuſion, deſolation, diſtreſs, as if the inhabitants of the earth ſhould be deprived of the natural ſun, what a woful night would come upon them, is not the woman Chriſts Spouſe cloathed with the Sun, and as ſhe went into the wilderneſs fleeing from the Dragon thus cloathed, is ſhe not to return ſo alſo, and ſuch who cry down all *Immediate Revelation*,

and

and propheſying, do they not make the Goſpel diſpenſation exceedingly inferiour to the Law? for even in that miniſtration there were ſome Prophets, ſome to whom the Word of the Lord came from his own mouth, and if there be nothing ſuch now at all, it is a very poor Law, and deſpiſable Diſpenſation; as truly it is ſo among you: *Viſion* is not, and therefore the people periſh, but now is the Lord fulfilling theſe glorious promiſes to the people of his paſture, whom for a ſmall moment he had forſaken, but with great mercies is he gathering them: *Thy Watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the Lord ſhall bring again Zion*, Iſa. 52. 8. And *ver. 6. Therefore my people ſhall know my name: therefore in that day*, they ſhall know, *that I* am *he that doth ſpeak, behold, it is I.* And *Iſa. 33. v. 17. Thine eyes ſhall ſee the King in his beauty: they ſhall behold the land that is very far off.*

Argument. 5. *The Kingdome of Jeſus Chriſt is an Everlaſting Kingdom*, Dan. 2. 8. 44. *and* 4, *and* 4. *and* 3. *and* 7. *and* 14. And ſo never to ceaſe; and this kingdom of his, what is it? but the Revelation of his living and eternal arm in his people, it is a Kingdom which is not of this world, it is a ſpiritual Kingdom; it is a Kingdom within, and it comes with power and great glory, but not with obſervation to the eye that looks abroad: the hearts of the children of men, that is, the place where his Kingdom is ſet up, for there is it where the powers of darkneſs reigns. And there it is where the battel is fought betwixt *Michael* and the *Dragon*; there muſt the ſtronger man be caſt out: and the ſtronger Chriſt Jeſus the Lyon of the Tribe of *Judah* enter; his name is called *Wonderful, Counſellour*, the *Mighty God*, the *Everlaſting Father*, the *Prince of Peace*, the *Emanuel*, which being interpreted is *God in Man*; of the encreaſe of whoſe government and grace, there ſhall be no end upon the Throne of *David* and upon his Kingdom, to order and to eſtabliſh it with judgment and juſtice for ever. *Iſa. 9. 19, 17.* And as he is a King for ever, ſo is he a Prieſt for ever, and a Prophet. A King to rule in his Saints by his immediate arm: A Prieſt to make Interceſſion immediately betwixt God and Man, for there is but one Mediator, who comes betwixt God and the Soul, he is the meſſenger of the Lord of Hoſts unto man, and he is Mans Advocate unto God, and there is nore

to intervene, or come betwixt God and the Soul; but Christ the alone Mediator to whom God speaks in his Son, and the Soul speaks to God in the Son also, and Prayes and Worships, and gives thanks in the Son, through whom alone there is access unto God; through him not at a distance, but near, where his living drawings are felt, his eternal Power is felt making way for the Soul unto God, breaking through all the powers of darkness, rending all the Vails that hinders it from enjoying the countenance of the God of its life. Oh that this misery were known! how hid is it from you, who talk so much of Christ the only Mediator? and that there is none else but he, and yet ye deny his immediate appearance and manifestation in Man: Let me tell you, every thing ye set up as a midst betwixt him and you, ye make it a Mediator, and so ye rob him of his glory, and are all gross Idolaters; as the *Papists*, who make the Virgin *Mary*, and other Saints their Mediators, that by you are called your means and Ordinances, ye set them up in Christs stead, when ye come unto God, and do not witness the immediate appearance of Jesus Christ in your Souls, drawing you in his life; what, and how to speak, teaching you, in you; then ye come by something else, ye do not come unto God by him, but by that you call your Prayers, and Ordinances: O! that ye would lay it to heart, for I speak what I certainly know, who has felt the indignation of the Lord upon me, for my rash approach unto him; and my many prayers, which as I was taught by man, I thought means to lead me unto God, whilst I remained ignorant of the appearance of Jesus Christ to mediate in me, and make Intercession with sighs and groans unutterable, which now in my measure, through the blessing of the Lord I am come to witness, and I now know, that whatever mediates or comes betwixt Christ and the Soul is a Vail, and wall of partition; for he is the life, the strength, the power, of the begotten of God in Man, and without him it can do nothing; it cannot pray, nor praise, nor speak, nor so much as call him Lord; but with him it can do all, pray alwayes, rejoyce evermore; offer up the pure incense of a continual sacrifice unto God, of Prayer and Thanksgiving from the rising of the Sun to the going down of the same. And now the Scripture being so full and frequent in its testimonies concerning this, *viz.* The

appearance

appearance of Jesus Christ in his Saints: (see but these three places passing others; *Col.* 27. *Eph.* 3. and 17. 2 *Cor.* 13. and 5.) What a strange thing is it, that men are so impudent to call it fancy delusion and blasphemy; and if Christ be in his Saints, is he not King in them? does he not rule in them, and if he rule in them by his outstretched arm in them, does he not rule immediately? And is not the rule or law whereby he rules immediate? And is he not a Priest forever in them, and a Prophet? Does he not speak in them, or is he altogether dumb and silent in them; and if he speak in them, speaketh he not immediately; or can any man, or thing which is without man speak so immediately to the Heart or Soul, as Christ who made it; and is in it, and comes in for that end, to reveal himself, and his father therein, and so to fulfil that Prayer of his, *John* 17. and 24. *Father I will, that they whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me:* And is it not the work of Christ in man, to open that eye which was blinded by mans Fall, which in the Moment-state did see God, and his Son: And now the eye being opened, and himself present, and the Vail that hinders, rent and taken off; according to that is promised, *Isa.* 25. and 7. Does not then that eye which is opened see him, and is not this an immediate Revelation; and is it not his work to open the ear that was deaf, a spiritual ear in men, and why doth he open it; but to speak to that ear, and can that ear be satisfied unless it hear him, and is not the word *proceeding from himself*, the proper object of this ear? And such who have not this ear opened in them cannot hear Christ, and thinks such a thing Delusion, measuring others by themselves: And further, Is it not his work to awaken up, and beget a discerning a sence and feeling, and casting in them whereby they may taste how good the Lord is, taste the good Word of the Lord, and the Powers of the World to come, and handle the word of Life, and smell the sweet savour of his Oyntments, and feel after him according to these Scriptures, 1 *Pet.* 2. 3. *Psal.* 34. 8. *Heb.* 6. 5. 1 *John* 1. 1. *Cant.* 1. 3. *Acts* 17. 27.

Argument. 6. And now ye who deny God his speaking immediately in man, ye deny all the work of God in man, and of his Son Jesus Christ, for by his Word, his immediate Word,

he does all things, he ſpeaks and it is done; God made the Heavens and the Earth, and this whole Fabrick of the Creation by his Word, his immediate Word; and he upholds all things thereby: *God ſaid, Let there be Light, and there was Light. Let there be a Firmament, and there was a Firm ment. Let the Waters be gathered together, and they were. Let the Earth bring forth Graſs, and it was ſo,* &c. He ſpoke and it was done. *And he ſaid, Let us make Man in our own Image, and it was ſo.* Gen 1. He had no other means but the word of his Mouth, the word of his eternal Power, which was in the beginning, whereby all things were made, and without it was nothing made. And now does not Man in his being Created again unto good Works, in his being formed again a new Creature, depend upon the ſame immediate Word of Power, which firſt Created him; by this is man begotten again by the Word of God, which liveth and abideth for ever: and by this he liveth, by every word that proceedeth out of the mouth of God; ſo you may ſee, its the Scriptures teſtimony, he does all things by his immediate Word; the Word worketh in all things immediately which God ever made, means are but ciphers without this, means opperate but mediately, but the Word immediately; and this Word is Chriſt, by whom all things are made, and in whom they are upheld; now here is the difference betwixt this noble piece of Workmanſhip, Man Created a new in Chriſt Jeſus the Word, and the other parts of the viſible Creation; the Word is in him, and opperates in them, but that Word is not known, felt, taſted, apprehended, but God has given Man a knowledg thereof, and herein is his glory beyond them; he can feel the ſpring of his Life; he can taſt the good Word of God; in which he liveth, moveth, and hath his being. And he that knoweth not this Word of Life and heavenly Power, and vertue in him is dead; the corruptible earthly principle cannot apprehend it, for it is ſpiritually diſcerned, and then what differs he from a beaſt that periſheth, but that he is the more miſerable?

Argument. 7. And hereby it is, that man cometh to the knowledg of Sin, and of Wrath, and of the heavy diſpleaſure of God becauſe of it; ſomewhat in his mind and conſcience, which awakeneth him as out of a dead ſleep, wherein poſſibly he has ſo many years ſeen the ſorrows of death, now begins to encompaſs

compass him, and the pangs of Hell takes hold on him, and he is cast into a bed of torment, and finds great troubles and sorrow; the arrowes of the Almighty stick fast in him, and he is distracted with the terrors of the Lord: And the fearful sound of Judgment continually affrights him; and what is it, which worketh all this in man, but the Word of the Lord immediately proceeding from himself? *God speaking in his Wrath, and vexing him in his sare Displeasure*: As it is Psal. 2. 1. *And revealing his Wrath from Heaven against all his ungodlines and unrighteousnes*, Rom. 1. 18. *Is it not Christ to whom all Judgment is committed, who thus judgeth him: Is it not his Spirit which convinceth him of Sin, and of Righteousnes, and of Judgment; it is the Lord who bringeth to light (when he comes to judg) the hidden things of darknes, and makes manifest the counsels of the Heart*, 1 Cor. 4. 5. *And all things that are reproved are made manifest by the light, and that judgeth them, and reproveth the deeds of the evil doer*, John 3. 20. And worketh Condemnation in him: this condemned *Cain*, it condemned *Saul*, it condemned *Judas*, Whereby their punishment was unsupportable for them; and now were it not God himself who spoke in them, in his Wrath? were it not his arm and finger that touched them, and lay heavy upon them? they could easily bear it, they could be comforted against all their other troubles, and anxieties; could they get rid of this, and fly from the fierce anger, and wrathful countenance of God; but where ever they goe his judgment follows them, his witnes in their consciences torments them; the fire kindles which never goes out, and the Worm that never dies gnaweth upon them, this is the fiery flaming Sword, which devoureth the adversary, and cutteth down the man of Sin, a fiery Law goeth out of the mouth of the Lord, and burneth round about; and by this Law is the knowledg of Sin, whereof *Paul* speaks, for before this Law came, he was alive, and secure in Sins, his Legal righteousnes touching the Law blameles, it could not give him the knowledg of his Sin, but when this Law came, that gave him the knowledg of it, and made it exceeding sinful, and killed him.

Argument. 8. And as it is God who speaking in man, raiseth this storm in his Conscience (he commandeth and raiseth the stormy wind as it is written) which all the powers of Hea-

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ven and Earth could not do besides him: Man could remain invincible, as a brazen Wall against all their assaults; could he be hid from the fierce wrath of God revealed against him in his conscience; all the words of Scripture, all the curses writ therein could not move him, he hath oft heard them and made light of them all. I say, as it is God alone who raiseth this storm, and bringeth this trouble upon him: so it is he alone who can calm and quiet it again; he must say to the Wind and raging Waves of the Sea be still, and they obey him; and that which brings peace and calmness, true calmness and stillness to a mans conscience when it is so vehemently troubled, demonstrates it self to bear eternal Power, for nothing else can do it when God speaks peace who can let it, as it is written, *when he giveth quietness, who can make trouble*, Job 34. and 29. And who can give it but he, the Lord speaketh peace in his People; he, and he alone bindeth up the broken Heart, and healeth the wounded in Spirit, he sendeth his Word and healeth, the word that cometh from his own mouth which saith in the Soul *fear not, It is I, be not afraid, be of good comfort thy Sins are forgiven thee*, and saith in this word alone can only stay, quiet and comfort the wearie distrest Soul, *faith cometh by hearing, and hearing by the word of God; the word which proceedeth immediately from himself; and faith laying hold on that Word, which is full of Power.* All the words of the Scripture cannot do it, when God ceases to speak himself to the Soul, it refuseth to be comforted; it may read, and search, and meditate upon the Scriptures, but the wounded spirit remains; the doubtings, the tossings, the terrours continue: I appeal to any, who ever knew any thing of the terrour of the Lord upon their Spirits, if it be not so, it would fain apply the promises, it would fain suck comfort out of the Scripture words, but it cannot find it, for the comfort is not in them, but the Life from which they came, and till it speak them afresh, they are but as a sounding Brass and tinkling Cimbal, a killing Letter, it is only the words that Christ himself speaks that are Spirit and Life; and they who see life in the Letter, see the living among the dead, for it declares of the Life, but it is not therein, but in him: and why is it, that so many Souls continue dead, notwithstanding their hearing, reading searching, and meditating upon the Letter; but because they

come

come not to Christ himself to get life, who will turn their Water into Wine unto them, the oldness of the Letter into the newness of the Spirit, and all that they call their applying their promises, is but the work of their own imagination, and sparkes of their own kindling, which will cause them to lie down in sorow till they come to know the great and precious Promises given unto them, spoken unto them, Immediately from the mouth of Jesus Christ, In whom all the Promises are Yea, and Amen.

Argument 9. And that there is somewhat in Man, where there is any true tenderness and simplicity, which can be satisfied with nothing else, but God himself seen, heard, felt, tasted, and with a knowledg which cometh from his own Mouth, and the Spirit of Wisdom and Revelation; This manifestly demonstrateth, there is such a thing to be attained, and might be attained were not the poor Soul misled, and turned aside from the true path, where it is to be found.

Oh, All ye simple tender hearted ones in whom there are any true breathings towards God at any time; I appeal to that which breathes in you, and it will answer me; (as for the dead form a withered Professor who is past feeling, I have nothing to do with him here, and he will be apt to laugh at this argument.) Do ye not find something in you which is not satisfied, with all the knowledg ye have drank in from the Scriptures, or the hearing of Man Preach upon them, are ye contented with all this? find ye rest herein, is your thirst quenched with these Waters, is your hunger satisfied? or rather, is it not so with you, as when a man in his sleep dreameth, that he eateth and drinketh and when he awaketh, behold he is hungry and thirsty? deal impartially with your selves, and then let that which is simple and tender and ingenuous answer me, and it will acknowledg it is so: Is not there somewhat in you, that sayes in your hearts, ye are yet ignorant of God? ye have not heard his Voice, nor seen his shape at any time, ye have not heard and learned of the Father, and so ye are not come unto Christ; feel ye not something in you which Laments after God, and Mourns because of its distance from him, and can have no joy or content because it wants the light of his Countenance. And all your Scripture, literal, traditional knowledg and wisdom is a burthen unto this in you; it can neither satisfie its hunger, nor quench its thirst: one

crumb

crumb of Comfort from God himself, would be better to you than it all; a drop of living water out of the Fountain, ye would prefer to it all; for one glimpse of the glory and beauty of Jesus Christ ye would be content to count all your other knowledg loss and dung for the excellency of the knowledg of him thus, in the immediate manifestation of himself; this I am certain it is with many, and so was it with my self, and with many others who have much literal knowledg, we have drunk in partly from our own reading, and partly from mens speaking upon the Scriptures, but there was somewhat that cryed unto the Lord in our Souls, of his begetting for a better knowledg, a knowledg that was Life and Peace, and fruitful in the works of Righteousness, and that other knowledg became a burthen to us, and was as Death, for we found it empty, barren, and unfruitful in the works of Righteousness, and as it increased; it increased our sorrow; and the Lord in his great mercy heard that which cryed and breathed in us, the living knowledg, and opened the Ear to hear, and the Eye to see, and broke down the partition-wall, and rended the Vails which with-held from us the Light of his Countenance, and the streamings forth of his Life in the light into our Souls; and it was God that begot that desire in us, of a more immediate fellowship and communion with him in the Light of his life, and he would never have begot it, had the thing desired been impossible to be attained; and till we come to the accomplishment and fulfilling of our desire, even the sweet fellowship of him in the Revelation of his Light, we have not rest, peace, nor content, nor shall any ever have it; whereby it appears, that the one is as necessary to a Christian as the other, and he that believes, hath entered into his rest.

Argument 10. *Jesus Christ Revealed in Man, is the foundation of the true Church, and of every Member thereof in particular; and therefore if the true Church remain, this must remain also.* This is that which Christ Jesus taught himself, in the daies of his Flesh, *Mat.* 16. 16, 17, 18. Asking *Peter* who he was? To whom he answered, *Thou art Christ, the Son of the living God,* Then said he, *Blessed art thou* Simon Barjona, *for Flesh and Blood hath not Revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell*

shall

shall not prevail against it. Now this Rock, on which he said, he would build his Church; is not the Man or vessel *Peter* himself, as the *Papists* foolishly plead, But the Rock was himself. *Isa.* 28. 16. *Behold, I lay in* Sion *for a Foundation, a Stone, a tryed Stone, a precious Corner Stone; a sure Foundation.* And said *Paul,* 1 Cor. 3. 11. *Other Foundation can no man lay, than that which is laid, which is Jesus Christ:* See further those Scriptures, *Dan.* 2. 3, 4. *Mat.* 21. 42. 1 *Pet.* 2. 4. *Ephes.* 2. 20. So from these Scriptures it is manifest, That Christ himself is the Foundation; and not one, nor all the Apostles; they are not the Foundation, they are but a part of the building: And Christ is their Foundation, the Foundation of the Prophets and Apostles, as 'tis *Ephes.* 2. 20 He himself *is the chief corner Stone:* or, as it is in *Beza's* Translation, *the undermost corner-Stone;* He is the undermost Stone of all the building, and he is the corner-Stone; that which knits every Stone, or part of the building together; being the Foundation Stone in every Member, That is, every Believer; they have all immediate access unto this Stone: To whom comming saies *Peter, As unto a living Stone,* 1 Pet. 2. 4. *and* Ephes. 4. 15, 16. *He is the Head in all; From whom the whole body fitly joyned together and compacted by that which every joynt supplieth according to the effectual working in the measure of every part maketh increase of the Body:* You see how it is said, *This Head, this Foundation;* This Corner-stone hath an effectual Working in the Measure of every part, for, it is a living Stone, a Stone which is Life and Spirit, and so breathes Life in every part and member of the Body; *Whereby every Member also becomes a living Stone,* 1 Pet. 2. 5. *A Temple of the Holy Ghost which is therein,* 1 Cor. 6. 19. So the holy Spirit of Christ dwels in the whole Body, and in every Member, and is not divided, but is one in all, and in every one: Now mark further, Christ is this Foundation, as *Peter* confessed him; Revealed not by Flesh and Blood, but, by his Father which is in Heaven: Christ must be revealed by the Father, before he become a Foundation; this is that which builds, which edifieth the effectual working in every part, the Revelation of the Arm of the Lord in mans heart: This is that which diggeth deep beyond all the earth and sand, and that which is Corruptible, till it come to the Incorruptible.

The Word of God which abideth for ever; and is able to carry the Building, and bear it up againſt all the ſtorms that can aſſault it: *Whoſoever cometh to me* (ſaith Chriſt) *and heareth my ſayings and doth them, he is like a man that built an houſe, and digged deep, and laid the Foundation on a Rock*; and this is himſelf. Lo! how he ſaith, He that builds on the true Foundation, on the Rock he diggeth deep for it, and he heareth Chriſt himſelf, and not only heareth, but doeth: So he muſt dig deep beyond all words, till he come to the Power, wherein the Kingdom ſtandeth, 1 *Cor.* 4. 20. In Power and not in Words, he muſt dig deep beyond all Words, till he come to the eternal Word, which Created the Heavens and the Earth, and is the Foundation which upholds them; and hereupon, muſt this new Creation be builded, for nothing elſe can carry the weight of it: and as is touched already, this Foundation muſt be revealed, not by Fleſh and Blood, but by God himſelf, or elſe it cannot be come into, and ſo cannot be built upon: *No man cometh unto me* (ſaith Chriſt) *unleſs the Father draw him, and he who hath heared and learned of the Father cometh to him*, John 9. 44. 45. See how this agreeth with that which Chriſt ſaid to *Peter*, *Fleſh and Blood hath not revealed this unto thee.* This Rock on which I will build my Church, but my Father in Heaven; it muſt be the Revelation of the Father, which muſt give the knowledg of it: The living knowledge, the knowledge which is life eternal; for this Foundation being Life, its effectual working, is to quicken that which is dead, that it may become a Member; and it draws to it ſelf by the vertue and power of its life, and by the drawings, a feeling of the life which draws is begotten, and this feeling is the true knowledge; and hereby, man comes to know infallibly, the true Foundation; he diſcerns it in the feeling, and ſo he can diſtinguiſh it from that which is Corruptible, and is not able to bear up the building: And therefore now ye who have not come to the revelation of the Father, and of his Son, ye have not yet ſeen the Foundation, and how can ye Build on it? If ye have not heard Chriſts words from his own mouth, and do them not, and if ye have not digged deep beyond all Words, yea, and thoughts, and comprehenſions of the carnal Mind, if ye have not digged ſo deep till ye come to the Power, wherein

the kingdom of God ſtands; your building is but on the Sand, and that Church whatſoever, which is not builded on this Foundation: Chriſt Jeſus, immediately revealed both in the whole Body, and in every Member thereof; is not the true Church but a Synagogue of Sathan, a vile Harlot, Myſtery *Babylon*, the Mother of Fornicators; for the true Church is one in all ages, paſt, preſent, and to come; and it hath ever had one Foundation, which is Jeſus Chriſt the ſame yeſterday, and to day and for ever; and there is one Body, and one Spirit, one hope, one Lord, one Faith, one Baptiſm, *Epheſ.* 4. 4, 5. Now, what was this Foundation of the Church of God, before ever Scripture was writ, before *Moſes*, and the *Prophets*, and *Apoſtles* which came after, who wrot the Scriptures? Was it not Jeſus Chriſt the Word, which was in the beginning, had it any other Foundation; and what gave them the knowledge of this Foundation? and builded them upon it, when they had no Scripture; and whereupon was their faith founded? by the hearing of what word did they come by their Faith, ſeeing then the Scriptures was not writ; it was even the Word which came from God himſelf, and taught them, immediately; and many of them believed, when they had no man to ſpeak unto them. *The Word of the Lord came unto Abraham when he was in his own country* ſaying unto him, *Get thee out from among thy kindred, and from thy Fathers houſe, out of thy country, unto the Land that I will ſhew thee*: and there was no man brought this meſſage to him, for, thoſe among whom he lived were Idolaters, but God ſpoke to him by his own immediate Word, and he heard and believed, *and it was counted to him for Righteouſneſs.* Thus ye may ſee how *Abraham's* Faith came by the hearing of the Word of God, proceeding from his own mouth; Now every Believer is the Seed of *Abraham Gal.* 3. 29. And this Faith, is the ſame Faith with his, (for there is but one Faith) and it hath the ſame Foundation, the Word of God proceeding immediately from himſelf, for no other Word is able to beget it, but the ſame Word of power which begot the Faith of *Abraham*, for Faith is the gift of God, it is a Supernatural thing, and therefore it muſt have a ſupernatural Cauſe; it muſt ſtand in the power of God, (*the Word of Power which was in the Beginning*) 1 Cor. 2. 5. For nothing elſe is able to bear the

weight of it; and so *Isaac* and *Jacob* heard God and believed: And the Word of the Lord came unto *Moses*, and he believed. And so many others we read of, who heard God himself; and now the Faith being one in all, and having one foundation; it follows manifestly, That every believer must hear the Word of the Lord, which proceedeth out of his own Mouth; on which alone, that one Faith is builded: And to this one Foundation *Moses* and all the Prophets and Apostles, testified and bare witness; So did Jesus Christ himself in the daies of his Flesh. Let us begin with *Moses* after he had fully declared unto the *Jews* (as he had received them from the Lord) all the Laws pertaining to the first Covenant; and have writ them in a book, and had given them to the People, which he caused the *Levites* to keep and lay up in the side of the Ark, see *Deut.* 31. 24, 25, 26. *He falls a declaring concerning the New Covenant*, Deut. 30. from 11 *ver.* to *ver.* 16. *This Commandment* saith he, *which I Commanded thee this day, is not hidden from thee, neither is it far off; It is not in Heaven that thou shouldest say, Who shall go up for us into Heaven, and bring it unto us, that we may hear it, and do it*: Neither is it beyond Sea, that thou shouldest say, who shall go over the Sea for us, and bring it unto us, that we may hear it and do it; But the Word is very nigh unto thee, in thy mouth and in thine Heart, that thou mayest do it. Now that *Moses* in these Words, points at the New-Covenant is manifest, because first he points them to this Word and Commandment, not writ in tables of Stone, or in the book of the Law: But to it in the heart: The Word is very nigh thee saies he, in thy Heart. This is that which more fully declared, *Jerem.* 31. 32. For then the New-Covenant dispensation came to be more manifestly revealed, but in *Moses* time was more hid and obscure, for the Vail hung before his face.

Secondly, 'Tis manifest also from *Rom.* 10. 5, 6, 7, 8 9. When *Paul* according to the wisdom given him, maketh a full and ample Interpretation upon *Moses* Words, shewing how that *Moses* described, both in the fore-cited place, the Old Covenant and the New; Which *Paul* calleth the Righteousness of the Law, and the righteousness of Faith, *ver.* 5. for, saies he, *Moses* describeth the righteousness which is of the Law, that the

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Man which doeth these things shall live by them, But the Righteousness which is of Faith (saith he) speaketh on this wise, *Say not in thy heart, who shall ascend into Heaven*, that is, *to bring Christ down from above*; *or who shall descend into the Deep*, that is, *to bring up Christ again from the Dead*: But what saith it, the Word is nigh thee, in thy Mouth, and in thy Heart, that is the Word of Faith, (saith he) which we Preach, *&c.* In which words it is clear he points at that spoken by *Moses*, Deut. 30. 12, 13. *&c*: And he calls them the words of the Righteousness of Faith, and that Word *Moses* poynted the *Jews* too in their heart, he calls it the Word of Faith; and it is clear, he understands it of Christ, for he addeth by way of Interpretation to *Moses* words, speaking from the same Spirit, *Say not in thy heart, who shall Ascend into Heaven*, that is (*saith he*) *to bring Christ down from above*: and this is it, which *Paul* pleadeth so much for in the Epistles, *Rom. Gal.* shewing, that there is no Justification by *Moses*'s Law, to wit, that writ in the book of the Law, and delivered to the *Levites*, nor that writ in the Tables of Stone; which he calls the Righteousness of the Law, but by the Righteousness of Faith; the word of Faith which is the New-Covenant; Faith in Jesus Christ, the word in the heart: And elsewhere he saith, If there had been a Law which could have given Life, then Righteousness had been thereby; but now by this Word in the Heart, Life is given, and therefore is Righteousness thereby, for it is the Word of Life living and Powerful, *&c.* And *Moses* pointed at the same Jesus Christ before, *Deut.* 18. 18. 19. where he calleth him a Propher, *&c.* And the *Jews*, and People of *Israel* who lived in *Moses*'s time, and were saved, it was through Faith in this Word, in this Prophet, raised up in them, in their hearts, not at a distance, but nigh; the Word is nigh in thy Heart: And this is Christ in them the hope of Glory, the Mistery hid from eyes and Generations, but was ever made manifest in his Saints, but in the latter daies more clearly: Christ in all that believe the hope of Glory; and so from what is said, It is Manifest that *Moses* pointed at this Foundation, (which is one in all ages) of the Church, which was not the Words writ in Tables of Stone, or Books of the Law, but the Word of Faith, whereby comes the Righteousness of Faith,

and

and the believing *Jews* in *Moſes's* time, made not a Church different from that in the time of the Apoſtles, and down-wards, all are one Church, and under one Covenant, and were ſaved by one Faith, in one Lord and Redeemer, though the diſpenſations did differ in many Circumſtances, and theſe who ſucceeded had more full and large diſcoveries of the Miſtery; yet, in ſubſtance they all agreed, and were all one upon the matter.

This being ſo weighty, and it lying before me ſo clearly, and it being ſo uſeful to demonſtrate (ſo far as words may be ſerviceable therein) the matter in hand, I have been driven to inſiſt the more largely upon it, and now to deſcend to *David* and the Prophets, and Apoſtles; whereas I might inſtance many hundred places in the book of the *Pſalmes*: I ſhall only point at the 119 *Pſal.* And deſire the Reader in the fear of the Lord, to ponder and weigh what is therein declared concerning this Foundation and fundamental Principle, to witt the Word; and what word is it, he ſpeaks ſo much, and ſo frequently of here and elſe where, when he ſayes *ver.* 11. *Thy word have I hid in my Heart*, and *ver.* 16. *I will not forget thy Word*, and *ver.* 25. *Quicken thou me by* (*or according to*) *thy Word*, and *ver.* 28. *Strengthen me according to thy Word.* and *ver.* 42. *I truſt in thy Word.* and *ver.* 43. *He calls it the Word of Truth.* and *ver.* 50. *Thy Word hath quickned me.* and *ver.* 81,82. *I hope in thy Word, mine eyes fail for thy Word, when wilt thou comfort me.* and *ver.* 89. *For ever O Lord, thy Word is ſetled in Heaven.* and *ver.* 105. *Thy Word is a Lamp unto my Feet, and a Light unto my Path.* and *ver.* 123. *Mine eyes fail for thy Salvation, and for the Word of thy righteouſneſs.* and *ver.* 133. *Order my Steps in thy Word.* and *ver.* 140. *Thy word is very pure, therefore thy ſervant loveth it.* and *ver.* 160. *Thy Word is true from the Beginning*, and *ver.* 162. *I rejoyce at thy Words as one that findeth great ſpoil.* and *ver.* 169. *Give me underſtanding according to thy Word.*

Let that which is noble and ingenuous in any one anſwer me, what Word this is, whether it be the Letter of the Scriptures writ in a Book, or that Word of Faith *Paul*, and *Moſes* long before ſpoke off; the Word in the heart: That it is not the Letter of the Scripture, or any outward, Word or Words whatſoever, as the national Teachers give poor people to believe; may be very clear

clear to that in any man, which ever had experience of any opperation of God on his Heart, any Life, quickning or Comfort from the Lord; That which has found this, will answer me, That it is the Word of Power, even that Eternal Word, which is Sealed in Heaven, as it is *ver.*89. and which Created the Heavens and Earth; and no less Power can quicken a dead fainting Soul; or comfort a weary distressed Mind. Alas, What can Scripture Words do, read of a Book, or spoken from mans Mouth, when this Eternal Omnipotent Word breathes not in the Heart, when it speaks not; can the Heart open to receive any Consolation: Oh how does the Soul, that has once felt living touches, and breathings of this Word of Life, faint for it; how does it wait all the day long till it come, how does it watch more than for the Morning; And when it reads in the Words of Scripture, concerning the sweet and lively opperation of this Word, what it has wrought in others, and remembers what it has wrought in it self, and finds no moving or streaming forth of its Vertue; how does it lament after the Lord, till he send his Word afresh, and heal and restore, and quicken, and comfort it, to its full satisfaction; and then was this Word, even then present with it, in its Languishing time, begetting in it desires after a more full Manifestation; and that this Word is that I am pleading for, whereof *David* speaks so much, can be the more easily demonstrated to such, who are the more insensible of this Word, what it is, not being acquainted with its living vertue in themselves, and therefore are apt to call it a fancy; for that *David* was a Prophet, a Man inspired of God, to whom the Word of the Lord came immediately from his own mouth, for this is generally acknowledged: Now was not this a rich dispensation and a glorious? Would not *David* prefer this Immediate Word, to the Words writ in a Book either from himself, or these before him, and in *Davids* time, there was but little of the Scriptures written, and if he would prefer this Word immediately proceeding from the mouth of the Lord, (whereby he was Inspired, and Prophecied, and Prayed, and sung Psalms) to the words writ in a book, which were but the effect of that Word of Prophecy or Inspiration in the Heart: Then is it not clear, that in these places above cited, he understands this Word,

and

and this was the Word in the beginning, the Word of Power, of Truth, of Righteousness, of Faith, of Life in his Heart which taught him the Laws, Judgments, Statutes, Commandments, Precepts, Testimonies, *&c.* He so much mentions in that *Psalm.* This quenched him, this strengthened him, this comforted him, this taught him, and made him wiser than his Teachers; this was a Rule unto him, a Lamp unto his feet, and a light to his Paths, in this his steps were ordered. *ver.* 133. In this he Worshiped, he Prayed, he sung *Psalms*, and all his springs were in this; it was life in his heart, and sweet as hony in his Mouth, and caused his lips drop as a hony Comb.

And *Solomon Davids* Son, how much doth he speak of this Word, but under an other Name, for it hath many names, because it hath many vertues or properties, some name pointing at one, some at another: he calls it Wisdom in his Books of the *Proverbs*, and *Eccles.* and in the *Song*, he calls it *Love*, *Beloved*, and by many other Names; So *John Baptist* calleth it the *Light*, *John* the *Apostle*, the *Anoynting*, the *Light*, the *Lamb*, the *Witness*, and he is most frequently called in the Wrightings of the Evangelists and Apostles, Jesus Christ, and by whatever name or vertue signified, whereby he was known to be a Saviour to all that believed in him, whether *Jew* or *Gentiles*, who enlightens every man that cometh into the World. And to return to *Solomon*, how fully and manifestly points he at this Principle, and Foundation, under the name of Wisdom, and wisdom it is, for Jesus Christ is the Wisdom and Power of God, how does he bring it in, under the designation of a Woman, a *Spouse*, a *Wife of youth*, a *Mother*, *&c.* So powerful, so earnestly, so convincingly pleading with man, and even with all men, *Prov.* 1. 20. *Wisdom crieth without, she uttereth her voice in the streets, she cryeth in the chief places of Concourse, in the openings of the Gates in the City, she uttereth her words*, or as it is in *Junius*, and *Tremelius*, Translation, more truly; In every City she speaketh her words, (*for her sound is gone forth into all the Earth, and her words unto the end of the World*, Rom. 10. 18.) *How long ye simple ones, will ye love simplicity, and scorners delight in scorning, and Fools hate knowledg; Turn you at my reproof, behold, I will power out unto you my Spirit, and make known my words*

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unto you, ver. 22, 23, and *Prov.* 8, 3, 4. *She cryeth at the Gates, at the entry of the City, at the comming in at the dores; unto you O men, I call, and my voice is to the Sons of Men*; or as it is in the Translation aforesaid, *I call upon you the Vulgar, or the Commons of the Sons of Men*. She calleth upon all, many are called, but few hearken and obey; and so it is, that few are chosen: And is not her crying in this place, at the Gates in every City (that is in every man) at the coming in at the Doors, the same with Jesus Christ his standing at the door (the door of the heart) saying, *Behold, I stand at the door and knock, if any man will open unto me* (Revel. 3. 20) *and hear my voice, I will come into him, and Supp with him*, &c. Now what doth she promise to these that hearken to her and receives her instructions, and lay hold thereon, *Prov.* 2, 2, 5. If thou incline thine ear unto Wisdom, and apply thine heart to understanding, *&c.* Then shalt thou understand the fear of the Lord, and find the knowledg of God. And *Prov.* 1. 33. *Who so hearkneth unto me shall dwell safely, and shall be quiet from fear of evil.* and *ver.* 23. *Turn you at my reproof, behold I will pour out my Spirit unto you.* and *Prov.* 3. 13. *Happy is the man that findeth wisdom* &c. *For her Merchandize is better than silver, and the gain thereof, than fine Gold.* She is more precious than Rubies, and all the things thou canst desire, are not to be compared unto her; length of daies are in her right hand, and in her left hand riches and honor, her wayes are wayes of pleasantness, and all her paths are peace, she is a tree of Life to them that lay hold upon her, and happy is every one that retaineth her. and *Prov.* 3. 23. *Then shalt thou walk in thy way safely and thy foot shall not stumble; when thou liest down thou shalt not be afraid, yea, thou shalt lie down and thy sleep shall be sweet unto thee.* and *Prov.* 4. 6. *Forsake her not and she shall preserve thee, love her and she shall keep thee; wisdom is the principal thing, exalt her and she shall promote thee, she shall bring thee to honour when thou dost embrace her*, &c. and *Prov.* 6. 22. (As it is in the Latin Translation) *Whithersoever thou shalt go she shall lead thee, when thou sleepest, she shall keep thee, and when thou awakest, she shall talk with thee, for the Commandment is a Lamp, and the Law is Light, and reproofs of instruction are the way of Life, to keep thee from the evil woman*, &c.

(That is the false deceitful whorish spirit, the spirit of this world, which bewitches the whole Earth, and rules in the children of Diobedience) and *Prov.* 8. 14. *Counsel is mine, and sound Judgment, or Wisdom.* and *ver.* 28. *I lead in the way of righteousness, in the midst of the Pathes of judgment, that I may cause those that love me, to inherit substance, and I will fill their Treasures.* and *ver.* 34. 35. *Blessed is the man that heareth me, waiting daily at my Gates, waiting at the postes of my dores, for who so findeth me, findeth Life, and shall obtain favour of the Lord.* and *Prov.* 9. 3. *She hath sent forth her Maidens, she cryeth upon the highest places of the City, who so is simple let him turn in hither, as for every one that wanteth understanding, she saith to him, come eat of my Bread and drink of my Wine which I have mingled,* &c. Lo, How universal is her call, and how particular to all, and to every one, and she not only sendeth forth her Maidens, (that is her Ministers) to cry, but she crieth her self; and how sufficient is she (being the very fulness of God himself) to answer all Mens necessities, and to be unto him above all that his heart can desire; wanteth he Counsel, counsel is hers; needs he direction whithersoever he shall go, she shall lead him; pants he for life, she is a Tree of Life; would he be at substance somewhat beyond all shaddows, all temporals, all things that may be seen or heard by the eye or ear of flesh; she causeth to inherit substance, that which is eternal beyond all words, thoughts, or comprehensions of man, which the Moth nor the Rust cannot corrupt, nor the Thief break thorow and steal; would he have long life, riches and honours, length of daies are in her right hand, riches and honour in her left; would he have the fear of the Lord, and the knowledg of God? she giveth it him: Is he hungry? she feedeth him with the bread of Life, which is heavenly Vertue and Power, the food of Angels: Doth he thirst? she giveth him of the Wine new in the Fathers Kingdom, even that which groweth in the Paradise of God: Would he have a rule to walk by? her Commandments is a Lamp, and her Law a Light: Would he have peace, and preservation, and pleasure? her wayes are peace, and her paths pleasantness, and who so hearkneth unto her shall dwell safely, *&c.* Or needeth he company when he goeth, or sitteth, when he lyeth down, or riseth

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up, when he walketh in the Field, or is shut up alone in a Prison, or desolate place, where none hath access unto him; then she talketh with him, and she is more to him, than Ten thousands of Companies, for sweet is her voice, and her countenance is comely; she is like the loving Hind, and pleasant Roe, and her breasts satisfie him at all times, and he is alwaies ravished with her love, and now where is this wisdom to be found? Oh! How are men bewitched from the true path, where it appears; and how are we in a day bewitched with them, seeking her without us, and following after these Idol Shepherds (who with destruction and Death hath heard the fame thereof with their ears, but never saw her, and so could not tell us where to find her, but cryed, Lo here, Lo there, in this sermon, that fine book, this or that place of Scripture, this or the other Ordnance, while as we were led out from watching at the posts of her Doors, waiting to hear her voice in us, and her reproofs which were the way unto her, and her path was in the light which shined in our Consciences, but our blind Watch-men told us, that was not wisdoms voice, which reproved us in our hearts in secret for ous sins, but the checks of a Natural Conscience, and the light which shined in our dark hearts, and made manifest the hidden things of dishonesty in us (said they) is not the path of wisdom, nor can it lead unto her, but a natural Light, a light which is darkness, and blind as to the things of God, but we have found them lyars, for it hath led us unto her, and that which reproved us, we have found to be her voice, and we turning at her reproofs, we have found her promise verified, even the powering forth her spirit upon us, *Prov.* 1. 23. And she hath revealed in us a measure of all these blessed things aforesaid, and many a day read we of them in the Scriptures, and heard the fame thereof with our ears, but both she and they were hid from us, till our minds were turned to her own voice, and light in our own hearts, and this gave us the knowledg of her, and of these heavenly and spiritual blessings which accompany her, and we assuredly know, that it is the Lord alone that giveth her, immediately out of his own mouth, *Prov.* 2. 6. She is hid from the eyes of all living, and kept close from the Fowls of the air; &c. God understandeth the way thereof, and unto man he saith, *Behold the fear*

of the Lord, that is wisdom, and to depart from evil is understanding. Job 28. 21. 23, 28. *And blessed are the pure in heart, for they shall see her.* And thus I have largely pointed unto this Principle, and Foundation from *Salomons* Testimony; and now I shall descend to *Isaiah's*, and passing many places might be instanced, I shall cite but a few, *Isa.* 2. 2, 3, 4, 5. *And it shall come to pass in the last dayes, that the Mountain of the Lords House shall be established, in the top of the Mountains*, &c. *And all Nations shall flow unto it*, &c. *For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem, and he* (the Word for that is his Name, *Rev.* 19. 13.) *shall judge among the Nations, and shall correct, or reform many people,* (as it's in the Latine Translation) *And they shall beat their Swords into Plow-sharcs*, &c. *O house of* Jacob *come ye, and let us walk in the Light of the Lord.* And *Isa.* 4. 25. *In that day shall the branch of the Lord be beautiful and glorious, and the form of the Earth shall be excellent*, &c. *And the Lord will Create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoak by day, and the shining of a flaming Fire by night, for upon all the glory shall be a defence; and there shall be a Tabernacle for a shaddow.* And *Isa.* 42. 1. *Behold my servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my spirit upon him, he shall bring forth Judgment to the Gentiles* &c. *He shall not fail, nor be discouraged, till he have set Judgment in the Earth, and the Isles shall wait for his Law, ver.* 4. and *Isa.* 49. 6. *I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation, unto the ends of the Earth.* And *ver.* 8. *I will preserve thee, and give thee for a Covenant of the people to establish the Earth, to cause to inherit the desolate heritages*, &c. And *Isa*, 55. 4. *Behold, I have given him for a witness to the People, a Leader and Commander to the People.* And *Jeremiah* the Propher saith of him, *Jerem.* 23. 5, 6. *Behold the dayes come saith the Lord, that I will raise unto* David *a righteous branch, and a King shall Reign and prosper, and shall execute Judgment and Justice in the Earth, in his dayes* Judah *shall be saved, and* Israel *shall dwell safely: And this is his Name whereby he shall be called,* THE LORD OUR RIGHTEOUSNESS. And he said of him, *Jerem.* 20. 9. *His Word was in mine heart*

as a burning Fire, shut up in my bones, and I was weary with forbearing, I could not stay. And this was the Word which came unto all the true Prophets and instructed them with their Messages, from the Mouth of the Lord: Many other Passages might be brought, testifying to this Principle, out of the other Prophets *Ezek. Dan. Hosea*, and the rest, but I forbear. And *John* the *Baptist* testified of him, saying, *That he came being sent of God, for a Witness of the Light, that all men there-through might believe, he was not that Light, but was sent to bear Witness of that Light, that was the true Light, which enlightens every Man that cometh into the World*, John 1. 6, 7, 8, 9. And Christ himself in the dayes of his Flesh testified of himself; saying, *I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have the Light of Life*, John 8. 12. *And this is the Condemnation, that Light is come into the World, and Men love darkness rather than light.* John 3. 19. *and* John 14. 6. *I am the way, the truth, and the life.* And *John* 11. 25. *I am the Resurrection and the Life.* And *John* 10. 9. *I am the Door, by me, if any man enter in, he shall be saved, and go in and out, and find Pasture.* And *John* 15. 1. *I am the Vine, and my Father is the Husbandman, &c.* And all these glorious things both he in the dayes of his Flesh, and the Prophets before that his appearance in that body of Flesh; declared, neither only nor Principally, concerning his coming in the Flesh; namely, in that Vessel, or Temple, which appeared at *Jerusalem*, mainly and Principally, concerning his spiritual appearance in his Saints, after his being Crucified, Risen, and Ascended, for till then, the Son of Man was not glorified, *Phil.* 7. 39. And though he was bodily present with his Disciples, yet he told them, they were to see greater things, *Phil.* 1. 50, *And he said the Kingdom of God was at hand*: and he taught them to pray for it, and he said; *There be standing some among you, which shall not taste of death, till they see the Kingdom of God come with great power and glory*; whereby it is manifest, that these things relate mainly to his coming again in spirit, when it should be powred out according to these many Promisses concerning the same, Recorded in the Prophets, and as is said before, he told them, It was expedient he should

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go away, that he might come again in a more glorious and comfortable appearance by the Revelation of his glorious Power in their hearts, for his Kingdom was not of this World, but an inward Kingdom, and he said, that it was within; and pointed to this spiritual appearance, by his Light in their hearts, under many Parables and Figures, *which he calls the Kingdom of God*, Mat. 13. 18, 19, *&c.* He compareth it to seed sown in several sorts of Ground; and he explaineth what he meaneth thereby, calling it the word of the Kingdom; That Kingdom which standeth not in Words, but in the Word Eternal, and this is the Word of the Kingdom which is sown in all sorts of Ground, good and bad; that is, in every mans heart, but the good only receiveth it, and bringeth forth Fruit therein. *ver.* 3. He compareth it to a grain of Mustard-seed, which being the least of all seeds, yet groweth up unto a Tree, and is the greatest among herbs; hereby pointing at his appearance in Mans heart at first, which is very insensible; but as he is believed in, becomes gradually greater and greater, till the Kingdom come with power and great Glory, which is also figured forth, by the other Parable of Leven, which a Woman took and hid in three measures of Meal, and it Leaveneth the whole. Again, *ver.* 44. He compareth it unto a Treasure hid in the Field, the which, when a Man hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that Field; whereby he understandeth his Light that shineth in the darkness of Mans Heart, which hideth it from him; and Earth in mans Heart is that Field: Now though the darkness doth much to hide this noble Treasure, yet this noble Pearl shineth forth through the Darkness, and reaches to somewhat in Man, which being touched by its Vertue and Power, is made sensible; and an eye opens in the sensible part, which finds the Treasure, and selle h all for it, (quitteth all the Light discovers to be evil) that the Field may be redeemed, and the Treasure possessed; and this Treasure, the Word of the Kingdom being full of Power, worketh out the Corruption out of the Field, (the fruitful Field becometh barren) and then fatneth it, and maketh it good ground, good Earth, (this is the New-Earth) and the Treasures or seed sown therein takes Root, and becomes a branch or plant,

and

and it is the noble Plant of Renown, That is, Christ formed in the Soul, *Gal.* 4. 19. And so the barren Wilderness becometh a fruitful Field, and the fruit of the Earth becometh excellent *Isa.* 4. 2. For it is the fruit which springs out of the Earth, and the Heavens open and poureth down Righteousness, which watereth this noble Plant, with its living streams. Again, he compareth it to a Merchant-man seeking goodly Pearls, who finding one Pearl of great price, went and sould all and bought it; What is this Pearl, but the Light, *Revel.* 21. 21. Compared with *John* 10. 9. The twelve Gates are twelve Pearls, and yet but one; as the seven Spirits of God are one Spirit: Again, *ver.* 47. He likeneth it unto a Net cast into the Sea, which gathereth of every kind good and bad, but the good are kept in the vessells, and the bad cast away; hereby is signified, the Word of Gods Power, the Light of Christ taking hold both of the good and the evil in mens hearts, it taketh hold of the good and brings it into Union with it self; it taketh hold of the evil, not to unite it self there-with, for that is unpossible; but to crush it, and make a Conquest over it, and cast it into utter darkness lest it trouble the Creation. And *Luke* 15. 8, 9. He compareth it to a Woman, having lost her piece of Silver in her House, and she lighteth a candle and sweepeth the house, and seeketh diligently till she find it; and when she findeth it, she calleth her friends and maketh merry with them, through joy that the lost piece of mony is found, and this House where the lost piece of mony was lost, and is found is, mans heart, it was lost by *Adam*'s Fall, yet it remained still in the house, and in the house in Man's heart its to be found, and the candle is lighted in this house, and it must be swept to find it; by all which, Christ Jesus points at this Principle, his Kingdom, or appearance by his Light in Man's heart, and the scope of all these Parables is, to turn in Man's mind to the Kingdom, the Light of Christ in the Heart, to find the Treasure, the Pearls, the lost piece of mony there, to find it where it was lost and is hid, for there it is to be enjoyed and possessed: No man possesses more of God, or of Christ, but what is revealed in himself; and to this Principle and Foundation the Apostles pointed for *Pauls* Commission, was from God, to Preach into the *Gentiles*, turning them

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up, when he walketh in the Field, or is shut up alone in a Prison, or desolate place, where none hath access unto him; then she talketh with him, and she is more to him, than Ten thousands of Companies, for sweet is her voice, and her countenance is comely; she is like the loving Hind, and pleasant Roe, and her breasts satisfie him at all times, and he is alwaies ravished with her love, and now where is this wisdom to be found? Oh! How are men bewitched from the true path, where it appears; and how are we in a day bewitched with them, seeking her without us, and following after these Idol Shepherds (who with destruction and Death hath heard the fame thereof with their ears, but never saw her, and so could not tell us where to find her, but cryed, Lo here, Lo there, in this sermon, that fine book, this or that place of Scripture, this or the other Ordnance, while as we were led out from watching at the posts of her Doors, waiting to hear her voice in us, and her reproofs which were the way unto her, and her path was in the light which shined in our Consciences, but our blind Watch-men told us, that was not wisdoms voice, which reproved us in our hearts in secret for ous sins, but the checks of a Natural Conscience, and the light which shined in our dark hearts, and made manifest the hidden things of dishonesty in us (said they) is not the path of wisdom, nor can it lead unto her, but a natural Light, a light which is darkness, and blind as to the things of God, but we have found them lyars, for it hath led us unto her, and that which reproved us, we have found to be her voice, and we turning at her reproofs, we have found her promise verified, even the powering forth her spirit upon us, *Prov.* 1. 23. And she hath revealed in us a measure of all these blessed things aforesaid, and many a day read we of them in the Scriptures, and heard the fame thereof with our ears, but both she and they were hid from us, till our minds were turned to her own voice, and light in our own hearts, and this gave us the knowledg of her, and of these heavenly and spiritual blessings which accompany her, and we assuredly know, that it is the Lord alone that giveth her, immediately out of his own mouth, *Prov.* 2. 6. She is hid from the eyes of all living, and kept close from the Fowls of the air; &c. God understandeth the way thereof and unto man he saith, *Behold the fear*

of the Lord, that is wisdom, and to depart from evil is understanding. *Job* 28. 21. 23, 28. *And blessed are the pure in heart, for they shall see her.* And thus I have largely pointed unto this Principle, and Foundation from *Salomons* Testimony; and now I shall descend to *Isaiah's*, and passing many places might be instanced, I shall cite but a few, *Isa.* 2. 2, 3, 4, 5. *And it shall come to pass in the last dayes that the Mountain of the Lords House shall be established, in the top of the Mountains*, &c. *And all Nations shall flow unto it*, &c. *For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem, and he* (the Word for that is his Name, *Rev.* 19. 13.) *shall judge among the Nations, and shall correct, or reform many people,* (as it's in the Latine Translation) *And they shall beat their Swords into Plow-sharcs*, &c. *O house of* Jacob *come ye, and let us walk in the Light of the Lord.* And *Isa.* 4. 2. *In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the Earth shall be excellent*, &c. *And the Lord will Create upon every dwelling place of Mount Sion, and upon her assemblies a cloud and smoak by day, and the shining of a flaming Fire by night, for upon all the glory shall be a defence; and there shall be a Tabernacle for a shaddow.* And *Isa.* 42. 1. *Behold my servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my spirit upon him, he shall bring forth Judgment to the Gentiles.* &c. *He shall not fail, nor be discouraged, till he have set Judgment in the Earth, and the Isles shall wait for his Law*, ver. 4. and *Isa.* 49. 6. *I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation, unto the ends of the Earth.* And *ver.* 8. *I will preserve thee, and give thee for a Covenant of the people to establish the Earth, to cause to inherit the desolate heritages*, &c. And *Isa*, 55. 4. *Behold, I have given him for a witness to the People, a Leader and Commander to the People.* And *Jeremiah* the Prophet saith of him, *Jerem.* 23. 5, 6. *Behold the dayes come saith the Lord, that I will raise unto* David *a righteous branch, and a King shall Reign and prosper, and shall execute Judgment and Justice in the Earth, in his dayes* Judah *shall be saved, and* Israel *shall dwell safely: And this is his Name whereby he shall be called,* THE LORD OUR RIGHTEOUSNESS. And he said of him, *Jerem.* 20. 9. *His Word was in mine heart*

as a burning Fire, shut up in my bones, and I was weary with forbearing, I could not stay. And this was the Word which came unto all the true Prophets and instructed them with their Messages, from the Mouth of the Lord: Many other Passages might be brought, testifying to this Principle, out of the other Prophets *Ezek. Dan. Hosea*, and the rest, but I forbear. And *John* the *Baptist* testified of him, saying, *That he came being sent of God, for a Witness of the Light, that all men there-through might believe, he was not that Light, but was sent to bear Witness of that Light, that was the true Light, which enlightens every Man that cometh into the World*, John 1. 6, 7, 8, 9. And Christ himself in the dayes of his Flesh testified of himself; saying, *I am the Light of the World, he that followeth me, shall not walk in Darkness, but shall have the Light of Life*, John 8. 12. *And this is the Condemnation, that Light is come into the World, and Men love darkness rather than light.* John 3. 19. *and* John 14. 6. *I am the way, the truth, and the life.* And *John* 11. 25. *I am the Resurrection and the Life.* And *John* 10. 9. *I am the Door, by me, if any man enter in, he shall be saved, and go in and out, and find Pasture.* And *John* 15. 1. *I am the Vine, and my Father is the Husband-man, &c.* And all these glorious things both he in the daies of his Flesh, and the Prophets before that his appearance in that body of Flesh; declared, neither only nor Principally, concerning his coming in the Flesh; namely, in that Vessel, or Temple, which appeared at *Jerusalem*, mainly and Principally, concerning his spiritual appearance in his Saints, after his being Crucified, Risen, and Ascended, for till then, the Son of Man was not glorified, *Phil.* 7. 39. And though he was bodily present with his Disciples, yet he told them, they were to see greater things, *Phil.* 1. 50, *And he said the Kingdom of God was at hand*: and he taught them to pray for it, and he said; *There be standing some among you, which shall not taste of death, till they see the Kingdom of God come with great power and glory*; whereby it is manifest, that these things relate mainly to his coming again in spirit, when it should be powred out according to these many Promisses concerning the same, Recorded in the Prophets, and as is said before, he told them, It was expedient he should

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go away, that he might come again in a more glorious and comfortable appearance by the Revelation of his glorious Power in their hearts, for his Kingdom was not of this World, but an inward Kingdom, and he said, that it was within; and pointed to this spiritual appearance, by his Light in their hearts, under many Parables and Figures, *which he calls the Kingdom of God*, Mat. 13. 18, 19, *&c.* He compareth it to seed sown in several sorts of Ground; and he explaineth what he meaneth thereby, calling it the word of the Kingdom; That Kingdom which standeth not in Words, but in the Word Eternal, and this is the Word of the Kingdom which is sown in all sorts of Ground, good and bad; that is, in every mans heart, but the good only receiveth it, and bringeth forth Fruit therein. *ver.* 3. He compareth it to a grain of Mustard-seed, which being the least of all seeds, yet groweth up unto a Tree, and is the greatest among herbs; hereby pointing at his appearance in Mans heart at first, which is very insensible; but as he is believed in, becomes gradually greater and greater, till the Kingdom come with power and great Glory, which is also figured forth, by the other Parable of Leven, which a Woman took and hid in three measures of Meal, and it Leaveneth the whole. Again, *ver.* 44. He compareth it unto a Treasure hid in the Field, the which, when a Man hath found he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that Field; whereby he understandeth his Light that shineth in the darkness of Mans Heart, which hideth it from him; and Earth in mans Heart is that Field: Now though the darkness doth much to hide this noble Treasure, yet this noble Pearl shineth forth through the Darkness, and reaches to somewhat in Man, which being touched by its Vertue and Power, is made sensible; and an eye opens in the sensible part, which finds the Treasure, and selle h all for it, (quitteth all the Light discovers to be evil) that the Field may be redeemed, and the Treasure possessed; and this Treasure, the Word of the Kingdom being full of Power, worketh out the Corruption out of the Field, (the fruitful Field becometh barren) and then fatneth it, and maketh it good ground, good Earth, (this is the New-Earth) and the Treasures or seed sown therein takes Root, and becomes a branch or plant,

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and it is the noble Plant of Renown, That is, Christ formed in the Soul, *Gal.* 4. 19. And so the barren Wilderness becometh a fruitful Field, and the fruit of the Earth becometh excellent *Isa.* 4. 2. For it is the fruit which springs out of the Earth, and the Heavens open and poureth down Righteousness, which watereth this noble Plant, with its living streams. Again, he compareth it to a Merchant-man seeking goodly Pearls, who finding one Pearl of great price, went and sould all and bought it; What is this Pearl, but the Light, *Revel.* 21. 21. Compared with *John* 10. 9. The twelve Gates are twelve Pearls, and yet but one; as the seven Spirits of God are one Spirit: Again, *ver.* 47. He likeneth it unto a Net cast into the Sea, which gathereth of every kind good and bad, but the good are kept in the vessells, and the bad cast away; hereby is signified, the Word of Gods Power, the Light of Christ taking hold both of the good and the evil in mens hearts, it taketh hold of the good and brings it into Union with it self; it taketh hold of the evil, not to unite it self there-with, for that is unpossible; but to crush it, and make a Conquest over it, and cast it into utter darkness lest it trouble the Creation. And *Luke* 15. 8, 9. He compareth it to a Woman, having lost her piece of Silver in her House, and she lighteth a candle and sweepeth the house, and seeketh diligently till she find it; and when she findeth it, she calleth her friends and maketh merry with them, through joy that the lost piece of mony is found, and this House where the lost piece of mony was lost, and is found is, mans heart, it was lost by *Adam*'s Fall, yet it remained still in the house, and in the house in Man's heart its to be found, and the candle is lighted in this house, and it must be swept to find it; by all which, Christ Jesus points at this Principle, his Kingdom, or appearance by his Light in Man's heart, and the scope of all these Parables is, to turn in Man's mind to the Kingdom, the Light of Christ in the Heart, to find the Treasure, the Pearls, the lost piece of mony there, to find it where it was lost and is hid, for there it is to be enjoyed and possessed: No man possesses more of God, or of Christ, but what is revealed in himself; and to this Principle and Foundation the Apostles pointed for *Pauls* Commission, was from God, to Preach into the *Gentiles*, turning

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them from Darkness into the Light, and so he Preached up the Light much, 2 *Cor.* 4. 6. God (saith he) who commanded the Light to shine out of Darkness, hath shined in our hearts: here he Preacheth not any outward Light, but a Light that shineth in the Heart, an inward Light; and he calls it *ver.* 7. The Treasure in the Earthen Vessel; as Christ called it, The Treasure hid in the Field. And *Ephes.* 5. 13. He saith, all things that are reproved, are made manifest by the Light; for what ever doth make Manifest is light, wherefore he saith, *Awake thou that sleepest, and arise from the Dead, and Christ shall give thee Light*: He does not say, that he should give it, or his words either; but, that Christ should give it: but by his words he pointeth to him, and him not a farr off, but neer; the Word is nigh, (*Rom.* 10. 8.) even in thy heart, by which he understands Christ, as is above demonstrated, and more plainly he declares this, *Col.* 1. 26. 27. calling it, *The riches of the Glory of the Mystery in the Gentiles*, (for so it is in the *Greek*;) And this Mystery is Christ, the Mystery in them, hid in them; the Treasure hid and till it be found, it is not the hope in them, but in them in whom it is manifested, it is the hope of glory, *Christ in you the hope of Glory*, *ver.* 27. And him he Preached to every man, *ver.* 28. warning every man, and teaching every man, he Preached him to them, *in them*; and he pointed them to him, *in them*; him Crucified *in them*, the Light shining in the Darkness *in them*, the Treasure hid in the Field, *in them*; the piece of Mony lost in the House *in them*: And as Jesus Christ came to seek, and save the Lost, so all his Ministers ever Preached people to this, the Lost in them; that it might be found, that they may find a lost God, a lost Christ, whom they had lost, and from whom they were separated by their Sins: This was the sum and substance of their Doctrine, to turn them to God, and to his Son Jesus Christ near them; That they might feel after him, in whom they had Living, Being, and Motion, to turn them to the fountain of living Waters, from the broken Cisterns to the Issues of Life which would spring forth in their hearts, were that which letts removed; and therefore said *Paul*, 1 Cor. 2. 2. *I determined not to know any thing among you, (in you) save Jesus Christ, and him Crucified*; He Preached every where *Christ Crucified*,

Crucified, that he might be raised up in them, the Treasure hid, that it might be found in them; and therefore he said, 2 *Cor.* 13.5. Examine your selves, whether ye be in the Faith, prove your own selves, know ye not, that Christ Jesus is in you, except ye be reprobates; have ye not found the Treasures that was hid in you, the piece of mony lost, *&c.* And the other Apostles pointed at this same Principle in the heart. *James* saith (*Jam.* 5. 5, 6.) To the ungodly rich men of this world, who live in pleasure on the Earth, and are wanton; Nourishing their heart, as in a day of feasting, ye have Condemned, and killed the Just, and he doth not resist you, Christ Jesus the just and faithful witness in their heart, him they had Crucified in his appearance in them; for as he is, and lives in himself, being one eternal Incorruptible Life, he cannot be Crucified, but his appearance may be. See *Rev.* 11.8. Compared with *Rev.* 13.8. And he saith to the brethren *grudge not one against another brethren, lest ye be Condemned; behold, the Judge standeth before the door*; Christ he standeth by at the door, if ye grudge, he will hearken the least motion of that Nature, and Condemn it by his light which shineth in your Consciences; for that is it that Condemnes, *John* 3. And he bids them wait patiently for the coming of the Lord, *Viz.* In his glorious appearance the second time unto Salvation, as the Husband man waiteth patiently for the precious Fruit of the Earth, after the seed sown; Now Christ is both the Seeds-man, and the Seed, and also the precious Fruit. And *Peter* in like manner directeth them to this, and for the pattern, waiting for his second appearance, 1 *Pet.* 1. 13. Be sober and hope to the end, for the grace that is to be brought unto you, at the Revelation of Jesus Christ, when he shall appear in you glorified, who before was Crucified in weakness, yet now raised in Power, and living by the power of God, and raising you up together with him, and setting you in heavenly places in him. And till that time, that the day dawn, and the day Star arise thus in their hearts, he directeth them unto a light that shineth in a dark place, which is the same Jesus Christ in his first appearance; as the seed sown, a seed of Light sown, but not come forth to the perfect day, and this he calls the most sure, or firm word of Prophecy; where unto

they do well to take heed for the time; and this is the same Word *Moses* pointed the *Jews* unto, as is above demonstrated And *John* points much to this Principle, 1 *John* 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ: Lo, how he declareth, that his fellowship was with the Son Jesus Christ. Though long before now, his appearance after the Flesh was removed, yet he had fellowship with that Life which remained, and more gloriously appeared after he was taken up; the Life which was in the beginning, that he that heard saw, and handled, (not with that which is born of the Flesh, but of the Spirit,) and was partaker off; even that Divine Nature, or Life, 2 *Pet.* 1. 4. And this Apostle *John* calls it by other names, such as the seed of God, the Anointing, or Unction, the Truth, *&c.* And in *Revel.* He calls it the Lamb, and the Word of God. And thus I have gone thorow *Moses*, *Prophets*, Christ himself in the dayes of his Flesh, and his Apostles, their Testimony concerning this Foundation, or fundamental Principle, which as they witnessed, a Foundation and Fountain of Blessedness. Life, Joy, and peace in themselves; a substance beyond all Shaddows, Words, Pleasures Representations, Comprehensions, or Thoughts, so they pointed their Hearers hereto, and this was the work of their Ministry, That people being brought to hear, see, handle, and partake of this Life in themselves, they might have fellowship, with them therein; and so let People try themselves, and the Churches they are Members off, if they be built on this Foundation, the Word of Life which was in the beginning, or if they have never come to know any other Foundation as yet, but words from without, and from which they never knew, any other ground to believe them, but here say, from man, and not hearing the voice of God himself, their Foundation is but false, their Faith false, their Church, and Worship, and their whole Religon is false and vain.

Argument, 11. And this was it, to witt, the Revelation of Jesus Christ, and the hearing of his own Voice, by which these who

who heard the Ministers and Apostles (sent by him) believed their words, and the things by them declared, for had it not been this, they comeing forth declaring of such unheard of things, and so unlike, so unprobable, so fooliſh to the wiſdom of Fleſh and Blood; they could never have been received, nor gained such ground upon the World as they did: This is somewhat touched before, but is some-what more fully to be treated of here, being so weighty. This was it, that gave to the people a proof of their Miniſtracy, and Call, and meſſage that it was of God, he who sent them; Christ the Word which was in the beginning, and spoke in them to the people, the same spoke and beas Teſtimony to the same words and things, declared by the words in the Hearts and Conſciences of the hearers; and this made them and their Doctrine Manifeſt, they had no other proof so sufficient as this, and this without any other was sufficient, and so neceſſary, that nothing elſe could certainly perſwade them, for many of the Prophets wrought no Miracles, nor did they alwaies tell of things to come, and how many were Converted to the Faith, who never saw any outward Miracle wrought, and theſe who were paſt feeling or diſcerning the witneſs of God in themſelves, would not believe for all the Miracles, or other outward appearance, they called them devilry, and the like; for, their hearts were hardned, and the heart that is hardned, hath the ear that should hear ſtopped, and the eye blinded: so was it with *Pharaoh* and his servants, yea and many times with the people of the *Jews* themſelves, but they who had the ear to hear, the inward ear in the senſible heart did hear; and such a power oft times went along with the Meſſengers of the Lord, that it rent the hard Rockie heart, and broke it in pieces, and made it senſible, and quickned the dead, and opened an ear to hear the word in themſelves, and so the Lords Meſſengers declaring in the power and Word of God that spoke in them; they directed them to hear that Word in themſelves: *He that hath an ear to hear* (ſaid *John*) *let him hear what the Spirit ſaith to the Churches*: And *Jeremiah* ſaid, *If ye will not hear within in ſecret* (as I have read it in a Latin Tranſlation) *my Soul ſhall weep for you.* Hear the word of the Lord ſaid they, this was their Authority, their Proof they had not another

and as this cleared their Call, and the truth of their Meſſage in themſelves, ſo did it in their hearers, and nothing elſe could do it, but that Word; the word of Truth, the word of Faith, to which *Moſes* pointed the *Jews*, and *Paul* the *Romans* in their hearts; and this made them Manifeſt, and their Doctrine, and witneſſed to them, was a Seal of confirmation unto it; *I have given him ſaid the Lord*, (as it is writ, *Iſa.* 55. 4.) *For a witneſs to the People*; and *Revel.* 1. 5. *He is called the faithfull witneſs.* See further, *Mal.* 3. 5. *Mica.* 1. 2. Clear Teſtimonies for this, and he who believed, had the witneſs in himſelf, 1 *John* 5. 10. He that believeth on the Son of God, hath the witneſs, Chriſt the witneſs in himſelf, and in the Teſtimony of this witneſs, which ſaid *Amen* to the words ſpoken thorow the Lords Meſſengers, ſtood their Faith, not in their words, but in the word in themſelves teſtifying thereto, and they believed not, becauſe they heard them, but becauſe they heard himſelf; as did the *Samaritans*, John 4. 42. And this is the Teſtimony of God, which is greater than the Teſtimony of Man, for which, it is bleſſed; and ſo their Faith ſtands in that which cannot be ſhaken, let men be ſhaken, and toſſed, and driven to another thing or teſtimony; yet the Foundation of the Lord ſtandeth ſure, having this Seal, this Witneſs in ones ſelf: and the Faith that comes thus, ſtands in the power of God, the word of Power which witneſſeth in them, God ſpeaking himſelf in them, and this is the (ſo called) formal Object of Faith, *Papiſts* and *Proteſtants* ſo contend for, both agreeing in this, That it is God ſpeaking, which is the formal object: But quoth the *Papiſts*, It is the ſpeaking in the Church of *Rome*; and ſo upon the matter, They make it her Tradition: No, quoth the now *Proteſtant*, the degenerate *Proteſtant*, (for the pure primitive *Proteſtants* owned the true Foundation with us, though their diſcovery of it was but little,) God ſpeaking in the Scriptures, is the object formal of our Faith, or Foundation of it, *viz.* The chief moving cauſe or medium, *ex parte Objecti*, why the Scriptures are to be believed, which is in effect, to make the Scriptures themſelves it; for they deny, that God ſpeaks in Man's heart, or reveals immediately in man, by voice, or word of mouth from himſelf by way of object: So that that which is heard, ſeen, or felt, is not any object immediately

revealed from God himself, that word it self immediately speaking, manifesting, or revealing as the Prophets and Apostles witnessed, but God speaking from without, in the Scriptures, that is it; and that this may be believed, they say, There is need of an Illumination, (they are afraid to call it a Revelation, as may be seen in their Confession of Faith, 1 *Cap. 6 Art.* Where denying all new Revelations of the Spirit they add; nevertheless, we acknowledg the inward Illuminations of the Spirit of God, to be necessary for the saveing understanding of such things, as are revealed in the Scriptures, for therein say they, the whole Counsel of God concerning all things is revealed yet,) some are now calling it an inward Revelation, or an Immediate Revelation; *ex parte subjecti, sive potentiæ*; but not *ex parte objecti sive medii aut principii cogniti, quod prius cognitum in se ducit in cognitionem alterius*, and they call it, to wit, this Revelation, *ex parte subjecti sive potentiæ medium Incognitum assentiens, i. e.* an unknown midst of assenting; See for this *Robert Barrones* book concerning this part, against *Jesuit Turnbul*, where the Reader will see: I faithfully relate his Doctrine, and this man refutes (but so caused me Wonder,) them who affirm, that the Foundation, or formal object of Faith, is the Internal Testimony of the Spirit, speaking or manifesting in such a way as the Prophets, who were inspired, witnessed, having (as he acknowledges) the objects presented unto their minds, from God himself by species, or formes Supernatural as he calls them, and as they term them in the Scools, and he illustrates this further, in what sense he owns Immediate Revelation, and in what sense he denies it, by a pretty fitt comparison, as when a vail or cover is taken off a man's eye; that is sayes he, a Revelation *ex parte subjecti sive potentiæ*, of the part of the subject, or facultie, or sense, which perceives, and that which he denies is Revelation *ex parte objecti*, as when the eye having no vail upon it, or stop from seeing, but that the object is hid, by a vail covering it, and this vail must be removed ere the eye see; though never so quick of discerning in it self, and thus he concludeth that there needs the operation of the Spirit of God, to take the vail off the eye, but not off the object, for that needeth not the object of a man's Faith is the doctrines of the Scriptures, which are most clear

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and evident therein; only the Vail muſt be taken off the eye of the mind to ſee them in the Scriptures: and this is the general Doctrine of the Prieſts, and Teachers in the Natural Miniſtry, as I haue diſcourſed with themſelves both South and North; and its the Doctrine generally of the *Proteſtant Churches* ſo called, as they ſtand at this day; and now they ſay in their Pulpits and elſe-where, That we do them great wrong, when we affirm, They deny immediate Revelation, and the teachings of Gods Spirit, for they ſay, that we maintain, but in ſuch a way, and not in ſuch a way, as is before declared; and I have asked ſome of them, If they be for an inward Revelation, Teſtimony, or Teaching of the Spirit of God, then whither is the inward of the Spirit, or the outward of the Letter the moſt evident, certain, or perſwaſive to me? I have been anſwered, (though ſome hath ſaid, That of the Letter, is the greateſt, weightieſt, moſt evident, *&c.*) They are not two Revelations, the inward and the outward, but they are one and the ſame Revelation, Teſtimony, or Teaching, cauſed by different Mediums, the Scriptures by way of Object, the Illumination of the Spirit, and the Mind concurring therewith, by way of Power or Faculty; as when I look upon a Lillie, three things concurr to make me ſee it, the Eye, the Light, and the Lillie; and if one of the three be wanting, there will be no ſight of the Lillie, yet the Eye makes not one Viſion, the Lillie another, but one and the ſame Viſion is made with both, and ſo the Revelation of the Spirit, is not to be compared with the outward of the Letter ſay they: Whether is beſt or moſt certain, theſe being not two but one, and each midſt being Supream, or greateſt in its kind; the one *ex parte ſubjecti*, the other *ex parte objecti*: and that *ex parte ſubjecti*, they call *medium incognitum, aſſentiendi*, that which gives the knowledge of the object, but is not known it ſelf Immediately, or firſt known or perceived; and then giving the knowledge of the other, as the Eye is *medium incognitum videndi*, it gives the ſight, but is not ſeen it ſelf; ſo the fore-cited *Robert Barron*. And I have found it with men the more largely to hold forth the Prieſts Doctrine in this thing, to undeceive ſuch as are ſo gulled, and cheated with them; who whiles would give the poor people to believe, they

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are for Immediate Revelation, but it is well known they deny it, both in Principle and Practice, and did they not deny it: Why persecute they such who are for it; and were they for the immediate Teachings of Gods Spirit in man's Heart: Why oppose they such who witnesseth it, and are not better learned? and when they say, They are taught, and called of God to Preach, as *Peter* and many others, who had not book learning. O (they cry out) Fancy, Delusion, Revelation Immediate is ceased: And they are very blind who see not, that upon this Foundations of denying Immediate Revelation, or teaching of Gods Spirit, depends their Church, Ministery, and the whole Clergy, and their so called Theology, and Philosophy, Schools, and Colledges, for if once people were perswaded and convinced, That God did Teach, and would teach them, who wait on him; such and many more things, and in a more excellent way than are taught by them, for such great Summs of Mony then they would turn their backs upon them, and their Colledges would become like the *Abacies* at this day (which lodged that Prophane Rabble of *Papist Monks* and *Friers*, who pretended to as great Spirituality, as the National Priests do) an habitation for Owles and Ravenous Beasts, and then down should all the Proud, Lording, lofty Clergy, with their many degrees of *Doctorships*, *Lordships*, and *Masterships* pass; who being strangers to the true knowledge, which is Life, Peace, Joy and Satisfaction in full assurance to the Soul, are vainly puffed up in their fleshly minds, by the form of knowledge in the Letter; as I was my self, whilst among them, and thought all men Idiots, and unlearned, who were not skilled in that litteral knowledge, but the Lord by his rich Grace brought me to see the vanity of all that knowledg: And I was convinced, that I was yet ignorant of the true knowledge of God, and I came to value one dram of the living knowledge; (from God himself) so to speak, to all the Talents of that other, which I had laboured so much for, and had cost me so much both travel and mony, and I saw, it was all but loss and dung; and it lay upon me from the Lord, to depart from these Teachers, who could not point me to the living knowledge of God, where I could find it: And I came and heard Men and Women who were taught of God, who pointed me to the true Principle; and

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though some of them could not read a Letter, yet I find them wiser than all the Teachers, I ever formally had been under, and now the Lord has brought me into a Measure of the same living knowledge from his own mouth; and if people were convinced, that there is such a blessed and glorious dispensation, and so freely attained, they would turn their backs upon the old rotten Clergy, (for I cannot call it no better,) and waite upon the Lord for knowledge; and these they would only hear who were taught of God themselves: and the condition of their Disciples and Flocks, who generally are more barbarous, wicked, and ungodly than the savage *Indians*, too manifestly declares, they are not brought to the true knowledge and wisdome, the principle whereof, is the fear of the Lord, which redeems the mind out of all such practises they are found in. And now I shall lay open a little, this deceipt of theirs; who affirm Revelation is ceased *ex parte objecti*, of the part of the object; but it remains *ex parte subjecti*, of the part of the subject, faculty, or power, which knoweth, and gives the knowledge, but it self in it self, is not known but by way of consequence; judging it to be the Spirit of God, from such tokens and marks as they fancy in their dark minds. Now behold the deceit of the Serpent, which lieth alwaies near to betray from the knowledge, which is life, and comes from the Spirit of God; and to snare them with a knowledge, which comes but from the Letter, and their dark minds, together with his suggestions and inspirations thereinto, and so they come to acknowledge which is the brat of the earthly Spirit; this hatches and brings it forth, and the Devil begot it, and is the Father of it: and this wisdome is called by *James* 3. 15. Earthly, Sensual, and Devilish, and is not from above; so then ye may perceive, there is a wisdom and knowledge of the Scriptures, that is devilish: such had the Priests, Pharisees, and Lawyers of the *Jews*, much Scripture Letter knowledge, but it was devilish; for they killed Christ. Now these who are endued with this knowledge, think farr otherwise, they think it is spiritual knowledge, and spiritual it is in that sense; as wickedness is called Spiritual, but they are apt to think, it has come from the Spirit of God, whereas it is from the Devil; and here the Devil who gives it them, covers himself,

himself, so that he cannot be seen, and the knowledge cannot be known of what nature it is, till the principle or spring, from whence it springs or flowes, be discovered, known, seen, felt, or perceived; and now he having so deceived them, as to make them believe, this is not attainable; the spring or principle, which gives the knowledge, is not immediately to be known: This was the Prophets and Apostles priviledge, who had a knowledge of the Principle in its immediate Manifestation, which taught them, they could perceive the Fountain clearly, from whence it flowed, it was Revealed to them Immediately, but this is now ceased, and we must gather only the knowledge of the Principle that indues us by consequence; (and what a poor uncertain blind knowledge, is this I may afterwards demonstrate when I come to examine that they call their assurance) and thus they continue in the dark, though they have a knowledge; yet they cannot certainly tell, who is the Father of it, who begot it, who inspired it, they feel not the principle, nor seeth, nor perceiveth it, its *medium incognitum assentiendi*, that is, an unknown midst of assenting, and yet they think all is well, and their knowledge is true and good enough; as a Man that has the Jaundies, which seeth the object, let it be never so White, he judgeth it to be yellow, and thinks he see well enough, not seeing the yellow vitious humour in his eye that beguiles him; but now if he could see his eye, to compare it with another Man's eye, than he would be convinced, his sight was not the right sight, for he would perceive, that the Principle is viciated, and that viciates the sight; and so they not knowing the Principle clearly and distinctly in it self, when any motion or operation comes in upon their minds; let it be although concerning such or such things, some Scriptures brought to their remembrance, or some thing bearing it self in, as duty; were it to pray, or give almes, or read, or hear, or the like; and finding some inclination begetting a bentness in them, and driving them by way of impulse to such or such a thing: Now, they not knowing manifestly the ground or principle from which these thoughts, suggestions, motions and inclinations arise; what a loss are they at? and how great is the danger they are in? as if a man at midnight were walking amongst Coal-pits,

he is as ready to fall in the pit, as keep the right way, and much more, having no guid certainly to direct him in this thing; and now these Motives, Thoughts, and Inclinations, and workings, arising from the wrong Spirit and Principle, though they had never so great a shew, to be good and duty, yet they are not to be cherished, received, or obeyed, and he who obeys them, serves the Devil, and not God. Again, a Motive or Inclination, or opening, concerning such or such a thing, proceeding from the spirit of the Lord, if it be not received, followed and obeyed; this becomes sin and grieves, and provokes the holy Spirit of God; and so man in this state, not knowing certainly and infallibly, the spring and principle that moves him, is equally ready to serve the Devil as God, yea much more, for he being captivated in the darkness, the Devil rules in him at his pleasure; for certain it is, what ever is moved in Man's heart, it proceeds either from the Spirit of Satan, or from the Spirit of God; now he who has the true eye opened in the sensible part in him, perceives manifestly the Spring, whence the motions arise; if it be of God, it feels it to be so, and is refreshed with the heavenly vertue and power that moves him, and it fills his heart with joy and peace unspeakable, the nature of which joy, is discerned to be pure in the Light which manifestes it. Again, if the motion be of the Devil, the eye in the sensible part manifestly discernes it in the Light, and feels the Spring or Principle from which it arises, and he is burthened with it, and that of the Lords begetting in his heart, hath no union with it, nor can close with it; and power from God arises and resistes it in the heart; and thus when the enemy would come in as a flood, the Spirit of the Lord sets up a standard and bullwark against him: and O what a sweet blessed and comfortable condition is this, to know every Motion that moves in the Soul; to have Judgment so set up, the pure Judgment from the Lord in the heart, which passes an infallible sentence upon every thought and inclination, shewing its Nature, and stamping as it were upon the face, a Superscription, shewing whose it is. This is the spiritual Man which judges all things, and is judged of no man; he is a Child of the day, and walks in the Light where is no occasion of stumbling; and he knoweth whither he goeth, and whom he serveth, and

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whose work he doth; and this man doth all in Faith, from a full unshaken perswasion, that he is allowed and approved of God in what he does, and so he serves God in all things, and glorifies him in his Body and in his Spirit, which are the Lords; and till Man return to this state, which was the pure state of his first Creation, he shall never have true Peace, or Content, or Joy, or Rest, but find Judgment from the Lord pursuing him, if he be not past feeling; and this was my own condition in a day, O how did I lament before the Lord because of the thick Darkness wherein I was so choaked, that I had no manifest or infallible feeling of that which is my life to day, the blessed Spirit of God; and when many things moved in me, and thoughts come in upon my mind, how was I ground as betwixt two Millstones with doubts on the one hand lest they were of God, and fears on the other to the contrary, and I had no certainty of either; and so what ever I did, I was Condemned, and full well I knew the truth of that Scripture, *He that doubteth is Damned*: and I never came to the full and manifest Perswasion what Spirit or Principle moved in me, till I came to a cessation of all my own works, in the self will, and then in the stillness I learned the Judgment of God, concerning every thing in me; and in that day I cryed out and questioned in my heart saying, Is such a thing possible at this day, (for I had no doubt, but the Prophets and Apostles, and Saints of old have it) for me to know that Spirit that moveth in me, to have a feeling or sensation of it, which would put me out of doubt; as when I taste Wine or Water or Vinegar, I discern each of them Manifestly, and has no doubt concerning them; and by the Lords merciful Providence and his good hand that led me, in a way I knew not; I met with a People who told me there was such a blessed Dispensation, and they were brought into it in their measures, and they said to me, God was to be known and his holy blessed Spirit, by a sensation or feeling, which begot a ravishing unspeakable Joy, sweetness and delight in the Soul, such as I never conceived of, neither could it enter into my heart, till it were Revealed into me; and as I keeped to that which judged me, gradually it raised up a pure sense and discerning in me, and begot a birth of Life in me, which could feel its Spring or Principle:

And this is man's happineſs, and till he come hither, he is in Darkneſs, and walks he knows not whither, and works, he knows not whoſe work it is, or whom he ſerves; for now theſe thoughts motions, or inclinations of the mind being ſo ſecret, what can judge them? but the Word of God alone; that Eternal Word of Power Jeſus Chriſt, before whom, all things are naked and bare, which is quick and powerful, and ſharper than a Two-edged-Sword, to devide betwixt the Soul and Spirit, and is a diſcerner of the thoughts and intents of the heart; all Scripture words come ſhort here, infinitely ſhort, for the Devil can, and oft doth, Transform himſelf into the likeneſs of an Angel of Light, and puts on the ſheeps cloathing, the good words, Scripture words he can ſuggeſt them, and teach man to ſpin out many ſubtil notions & interpretations about them, which things alſo may be true upon the matter being known and received from, and retained in the falſe ſpirit, is but an Idol and not the Truth. Again, there are many things which a man does, which themſelves conſidered, may be done, or not done; and ſo they being conſidered meerly in themſelves, are neither good or evil, and become only ſo according to the Principle which moves in mens hearts thereto; good, becauſe from the Spirit of God Man is moved thereto; and evil, becauſe from the wrong Spirit Man is moved to do them: and ſo it comes oft to paſs, that two Men doing the ſame things upon the matter, or ſpeaking the ame words; ſuppoſe the giving of almes, or ſpeaking of ſome ſwords by way of exhortation, or prayer, or the like; the one may be juſtified of God, doing the ſame from the movings of his Spirit, the other Condemned, doing them from the wrong Spirit, or Principle; and yet doth ſo far go playing together as Scripture words can go with them; and here the words fall ſhort to judge them, both uſeing the words or things in themſelves, allowable by them; but now the one doing in the Faith, which gives the feeling of the Principle of God which moves him, is accepted; and the other doing but in the form and immitation, and from the wrong Spirit and Principle is rejected, and his ſervice abomination before God: And if one would ſay, Theſe inward ſecret Motions may be judged by their fruits, which afterwards outwardly appear? I anſwer, That is too late,

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and the enemy may proceed so great a length, before the fruits outwardly appear, as to have wholly captivated Man into his snares, so as he cannot get rid, and then he will readily teach him to Justifie the Fruit also: But though they were seen to be evil it is too late; according to the wise saying of the Poet,

Principiis obsta sero Medicina paratur,
Cum mala per longas invaluere moras.
Resist all evills, how soon they begin,
When they have grown too late, comes Medicine.

Evil is to be resisted in its first appearance; (the Serpent is to be crushed in the Egg,) And how shall it be resisted, if it be not manifestly known: And hereby it may further appear, how absolutely necessary it is for man to know the guidance of the Lord Immediately (by the Revelation of his Light and Spirit to order him in the stepps of his conversation, for it is not in man to direct his stepps; and he is in all his waies to acknowledg the Lord, and to be found in his will in all things, doing all in his name; that is, in his Power, in the leadings of his holy Spirit, to walk after that in all things, else he cannot do all in Faith, having in all he doth, either the express Commandment of the Lord thereanent, or at least his approbation; feeling in his Spirit, the Lord giving him liberty: and how far short do the Scriptures fall, to tell a man, what he is to do in all the circumstances and emergencies of Providences which fall out in his life time, no rational man but seeth; a World full of Books could not contain, rules and directions to a man in all things, which yet are all to be done in Faith, the Foundation whereof, is the Word of God, and his Revealed Will; and if one should plead, that general rules of Scripture, and examples may serve the turn, who see not, they cannot but fall short, there being no rule immaginary so generall concerning things in themselves indifferent, but suffer thousands of exceptions and examples also; yea, and many times these things which in the general look as duty; when the particular comes to be weighed in the ballance of Righteous Judgment, it is Sin; As for instance, Parents are to be obeyed, but now, what if they command that which God forbids, then they are to be denied therein, and many times the case is so doubtful, whether the

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thing commanded be againſt or with the command of the Lord; one ſayes it is, and ſeeks to Juſtifie it by Scriptures; another ſayes it is not, and condemns it from Scriptures, and what can be a touch-ſtone in ſuch caſes, but the Light of Chriſt which makes all Manifeſt, and many have ſeen this, how general rules the beſt of them all, as they lye in words fail to determine particulars, as in that and the like, *Jus ſuum eſt cuique tribuendum*, every man is to have what is proper, or belonging to him; and yet this ſuffers many exceptions, as if a Mad-man would demand his own knife from another that has it, to cut his own Throat, it is to be denied; and oft times the caſe in the particular cloathed with ſuch and ſuch circumſtances is exceeding doubtful, when the general is clear; and therefore they make a vertue, they call *Epieikeia* in Greek, and to this, they give the Office of Modifying, and Judging in ſuch caſes, how far the general rule of equity is to be kept to, or receded from, in ſuch caſes as requires exception; as for inſtance, mans right muſt yield to Gods right, and the right of particulars muſt yield to the right in general; and this is the work of that vertue επιεικεια as they terme it, to define the true midſt or mediocrity betwixt the two extreams, and the many circumſtances which falls in betwixt them, to touch the Center in this large circumſtance, and what can do this, but the very Wiſdom of God, which would lead man through all theſe intricacies, according to its promiſe, *Prov.* 6. 22. above mentioned. And what a bleſſed Priviledg do they cut themſelves ſhort of, who denies ſuch a thing can be expected, as the immediate leadings of the Lord, teaching man, and giving him counſel in the weanie affaires and circumſtances of his Life; and inſtructing him in the Will of his God, and calling him to what ever place, calling, or imployment he betakes himſelf too; as the Lord who is his Judge, is Chaſtly waited upon; and we can ſet too our Seal to it, that we have found it ſo: And without this, it is impoſſible to pleaſe God, and now having ſhewed the deceipt of the enemy in this thing, whereby they are betrayed into an opinion, That the Principle which moves in man, or gives him his knowledge, cannot be known in its own immediate Manifeſtation: I proceed further to demonſtrate, that its to be known, and that the true ear or eye

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which Gods spirit opens in mans Soul, as it is Spiritual, Heavenly, and of an incorruptible Nature, so is its object; and therefore the objective Revelation Immediately from the Spirit of God is as necessary as the subjective: I am constrained to use their terms, and find freedom so to do, for their sake; and so whereas they say, there is no object to be revealed, but that which is already revealed in Scripture, and is evident and clear enough in it self, and requires onely one opened ear or eye to discover, it is utterly false: we look not saith *Paul* on things that are seen, but at things which are not seen; for the things which are seen are Temporal, but the things which are not seen are Eternal, 2 *Cor.* 4. 18. Now observe what he makes the object of a Christians sight, knowledg or discerning, not words, but things; and how far short words fall of the things, is above manifested: next he makes this object, not things temporal, things visible, that falls under the preception of the carnal eye, or ear, or whatever is of this corruptible World; now though the things reported of in Scripture, be eternal, yet the words of the Scripture as they can be read, or heard with the eye or ear of flesh are not eternal, for nothing they can perceive is such; now again, see how far the Apostle shuts forth words, or the best of conceptions, or thoughts, or speculations of Mans heart, or whatever can be perceived that way, from being the object of this eye or sence of the Lords begetting in man, 1 *Cor.* 2. 9. *Eye hath not seen, nor Ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.* Now all the words of the Scripture, the eye hath seen, or may see; the ear hear, and they may enter into the heart of man to conceive the words, and form many conceptions on them; but the things have never entred, which the Scriptures report off into his heart, it is true, he may form one image or likeness of them in his mind, as if I should form a likeness of such a Man or Countrey I never saw, but only heard off; this were not the true representation, no more is that, its but an Idol, and Revelations 2. 17. *To him that overcometh, will I give to eat of the hidden Manna, and will give him a white Stone, and in the stone a new Name, written, which no man knoweth, but he that receives it.* Lo, here is the object of his knowledge that overcometh.

cometh, and none knew this object but he: The hidden Manna, the white Stone, and the new name, and what is this object but the Son of the Fathers Love Jesus Christ, himself, not only revealing, but revealed in the Soul; not only causing a man to know, but being himself known. The eternal Life it self manifested, He is this hidden Manna, this white Stone in which the Name is written, and now is not a sight of him manifested, seen, heard, handled, more than all words; is not this one object revealed, which onely himself can reveal: Oh, what an indignity do ye to Christ, and to that holy, pure, chaste, birth of his begetting in man, who deny, that any more of the glory of Christ is to be known; but what letters of Sylables, or sounds in the Air, can contain, they give indeed a true report of him, and of his glory, but infinitely falls the report short of a sight of himself; one glimpse of his lovely Countenance, one look of his eye, would swallow up all that knowledg of him, drunk in by the report and fame of him, (which death and destruction can have, but is eternally excluded from the sight) as the Light of the day at noon, swallowes up the Light of the Starrs, and makes them all disappear, what a vast difference was betwixt the report of *Solomon*, and of his glory, to the *Queen* of *Sheba*, and her sight thereof, 1 *Kin.* 10. 4. *And when the Queen of* Sheba, *had seen all* Solomons *Wisdom, and the House he had built, and the meat of his Table, and the attendance of his Ministers, and their Apparrel*, &c. ver. 6. *She said to the King, it was a true report, that I heard in my own Land, of thy Acts, and of thy Wisdom; howbeit, I believed not the words untill I came, and mine eyes had seen it, and behold the half was not told me, thy wisdom and prosperity exceedeth the fame which I heard.* And ver. 5. *When she saw the things themselves, there was no more Spirit in him*, Now if *Solomons* glory and wealth, exceeded far the report or fame thereof; yea, of all that could be written, or spoken in words, which truly did report of him; how infinitely more does the glory of Christ, the true *Solomon*, and of his House and Table, and the meat thereof, and his Servants, and the Apparrel, the substance of all these things, whereof they were but a Figure, exceed the report or sound thereof, if they come short in the description of the shadow, how much more

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in the substance, and now Let any one who ever felt any true experience of the Love of Christ shed abroad in the heart, answer me: does not all words fall infinitely short of it, all that ever the eye saw, or ear heard, or the heart or mind conceived, (till that it was revealed by the fountain it self) was nothing to that which was felt, seen, tasted, of the love of Christ, which passeth knowledg, and it is past knowledg; it passeth words, and the joy unspeakable and full of glory, and the peace that passeth understanding: do they not infinitely exceed all the fame and report of them, in words they pass the understanding, the knowledg, the thoughts of the heart, much more pass they words: O how blind and insensible are they, who will deny this! and if they pass words, all words that can be uttered to represent them, then what can reveale them, but the spirit of God it self. *Cor.* 2, and 10. *God saith, he hath revealed them to us by his Spirit.* and *ver.* 12. *Now we have received not the Spirit of this World, but the Spirit which is of God, that we might know the things that are freely given to us of God.* And what are the things the love of God felt; O how it peirceth, how it ravisheth the pure mind; how sweet *is* it, and more precious than the best Wine, is not this a glorious thing, and the Peace of God, and the Joy of his Salvation, and the Spirit of Glory, and of Power, which resteth on all Gods faithful witnesses and followers, and the bread of Life which comes down from heaven, a heavenly substance and vertue, which is Angels food; and the water of Life which springeth forth in full, fresh, living streams from the Well, Spring, and Fountain, which is opened in the heart of every true believer; what glorious things are these, and how infinitely words, or all outwards conceivable fall short in the description of them, and if they exceed all that is writ, or reported in Scripture concerning them, yet are known; then what is it but the Spirit that reveals them, and is not this an immediate objective Revelation. If I should read a description of *Italie*, make it never so exact or lively, and of the rich Buildings, the pleasant Vineyards, and Orchards, the excellent Wines, and other Fruits that grow there, and then come afterwards to see the Land it self, and its Buildings, and to eat of the Wine-Grapes, and taste of the Wine; have I not then

another manner of knowledg, and are they not new objects discovered to me, the things themselves being now seen and known, whereas formerly, they were but as reported of, and when the Soul is brought to see that Land afar off, and yet nigh; the Land of Promise, according to what is promised; which Land is the Kingdom which is Righteousness, and Peace, and Joy in the Holy Ghost, and the Power of an endless Life, a Land flowing with Milk and Hony, continuall Rivers of Pleasures and Consolation from the presence of the Lord; and is admitted to drink of these Waters out of the Wells of Salvation: and to eat of these Apples that grow upon the Tree of Life, which beareth Twelve manner of Fruit every Moneth. Does it not discover and know new objects, infinitely exceeding the report of these things, for my self (and I know all who have tasted with me of the heavenly gift will say, *Amen*, to my declaration.) I read the Scriptures all over several times, I studied them, I meditated upon them, and dived into them, and heard them weekly Preached on, and I thought I had the Spiritual Eye, and the Ear, and had the knowledg of the things of God in some Measure; and yet I can truly say it, the Lord hath opened that Eye in me now, whereby, I discern Manifestly, that I then was very blind, and knew little more of these things, but the report; and when it pleased the Lord to Reveal himself in me, and the things of his Kingdom, Oh how did my Spirit fail, how was I struck with Admiration of that glory which appeared; *How did it ravish my heart, and daily ravishes it, with its beauty and sweetness: and now I see*, That all the knowledg of these things at a distance, by report is exceedingly short of the true substantial knowledg, and what I could apprehend of them by that Spirit, which then bare rule in me, which was the Spirit of the World, was but an Idol and Image of the Beast which bewitched me; And glory to the Lord, who has given me, with many others victory over this Beast, and his Name, and Image, and yet there was that, even then which lay captive in me, under this Spirit that thirsted for the true knowledg of God, as the Hart pants after the Water brooks, and could be satisfied with nothing else; and the Lord heard, and relieved, and gave me the knowledg of himself, and has raised up a Birth of his own begetting in me,

and

and is daily more and more raising it up, which cannot live but in the Light of his countenance, nor be satisfied with all the reports of him, if himself be not heard, seen, and enjoyed; as 'twas said, *Let me see the Kings face, and if there be any iniquity in me, Let him kill me* 2 Sam, 14. 32. How much more doth he that is born of God, desire his Fathers face, the Kings face, the light of his Countenance; this made *David*, and so maketh it all the Children of God say, *We have more joy and gladness in the light of our Fathers Countenance, though it were shut up in a Dungeon with Bread and Water, than they whose Corn, and Oyl, and Wine doth abound.* Now, whereas it is said, The Scriptures are plain, evident, and manifest in themselves; they have a secret glory, Majesty and Purity in them, which mans writings in his own wisdom have not, and this abundantly manifests them to the spiritual Eye; I grant it is so, and certainly knows it to be so, which makes them so precious unto me, but consider a little, what this Glory, Majesty, Plainness, Purity *&c.* is, which makes them Manifest, and to whom it Manifests them: Such an Example will somewhat figure it forth, having first known such a man of rare beauty, comelines, and majesty, which appears in his countenance; and afterwards, seeing his Portrait drawn so exactly as a Pensel could do; this Image or Portrait has a pretty lively representation of him, and the Characters of his Beauty, and the Majesty of his Countenance appear somewhat in the Portrait, whereby I Manifestly know, That it is the representation of such a Man: Now these Characters of Beauty and Majesty in the Image, come far short of the Mans countenance, and it was the seeing of him first, made me know his Image to be his; and so the glory and beauty of his Face may be called Primarie, but that in the Portrait Secondary, or Derivative; and the seeing himself, makes me believe, that it is his Description, and it is Manifest enough, so I reading in the Scripture wherein there are as it were, rare and excellent draughts, shaddowing forth Jesus Christ; and I then coming to know himself, the Scriptures lye open and plain unto me, and they are very evident and manifest; but to him that never saw the King of Glory himself, they are hid, and as a sealed Book; and he who has heard God

himself speak, will manifestly know the words writ or declared by others, in whom he has also spoken, and he stands near himself to testifie and witness to the truth of these words which come from himself: So *Queen Sheba* easily believed the report concerning *Solomon* and his wealth when she saw it, and I reading the Description of such a Countrey I have been in, and travelled thorow, it is easie for me to know, whether it be true, or false; and I being so long a hearer of such a Man speaking from word of mouth, and afterwards reading a book containing his words, I know them to be his, having heard him before; but the words as they lye in a book come far short of these which proceedeth from his own mouth, for these had much more Life and Power with them: Then how much more do the words Immediately proceeding out of the Mouth of God, excell a Declaration or writing of them, though they be also precious, and excellent, but where the Word of the King himself is, there is Power, and blessed are they who know this joyful sound of the Voice of the living God in their hearts, and have thus learned the truth as it is in Jesus; having so learned Christ, having heard himself, and so having him, the Witness in themselves. *Ephes.* 4. 21. 1 *John* 5. 10. They are built on a sure Foundation, which gives them fullness of Assurance, That the Prophets, and Apostles Doctrine is of God, having found himself Come, and seen him of whom *Moses* and the Prophets wrot, *John* 1. 45. 46. And as it was the Spirit of Jesus Christ Witnessing (in the hearts of them who believed) to the Truth of the Doctrine of the Prophets and Apostles, by which they were made Manifest in their Consciences, and their words were believed, which proceeded Immediately from their own Mouthes; and seeing that was necessary then, it must be also necessary now, also much if not much more, seeing these Apostles and Prophets are not alive themselves in the flesh to tell us, that they spoke or wrot so, but that their writings are transmitted to us, through many generations from hand to hand, and no question they have fallen into enemies hands, and how can a man be so fully assured, as is sufficient for his Salvation; but that *Papists*, *Jews*, and others, who had them before us, have wronged them, and both added, and taken away, and altered;

tered; if the Spirit of the Lord perſwade him not to the contrary, ſeeing it is poſſible they might have done ſo, if the Lord had permitted; and what a light Foundation have they to their Faith, which men of corrupt minds, or Devils, or any powers whatſoever of this World, may brangle, ſpoile, corrupt, add to, or take from, for as we know through the rich mercy, and gracious Providence of God, the Lord hath ſo wonderfully preſerved the Scriptures Teſtimony ſo far uncorrupt and pure, as that they abundantly teſtifie the true foundation, and theſe things ſufficient for Salvation; not that they are ſufficient themſelves, but they abundantly teſtifie to that which is ſufficient; and this we know by the Spirit of God that wrought them: but what a tottering and Lubrick, and uncertain Foundation ye have made to your ſelves, ſome of you affirming, and theſe men of great account with you, that the points of the *Hebrew* Coppies in which Language, the old Teſtament was writ, are but mens additions, and the firſt writers uſed them not; and it is affirmed by many of your ſelves, they are but a late invention: Now what a great difference, and conſiderable the pointing makes any skilled in that Language but a little, may know, (the points being the vowells) even ſo great, that the points otherwaies ſet or added, may not only alter one or more words, but whole ſentances; and if ſo, what a loſs are ye at in your Foundation: I found it only to touch this a little, and refer the Reader to *Samuel Fiſhers* Book, where he treats of this at large; and *John Owen* Confeſſeth the points or vowels to be ſo weighty, that if they be invented or added ſince the writeing of the Scriptures by fallible men, it mightily threatens the ruine of the Chriſtian Faith, thus he in words to the ſame purpoſe as may be ſeen in his book; and yet theſe men who ſet forth the *Biblia Polyglotta*: and many others affirm, the points to be added ſince, or that the contrarie is not Certain, but they are happy whoſe Faith depends not on mans ſaying or unſaying, but on that Word which was in the beginning, and this only can certifie us of the Scriptures.

Argument 12. And as by the Spirit of Jeſus Chriſt his Revealing Immediately in mans heart, and bearing teſtimony to the Scriptures, that they are of God, and writ from his inſpiring

ſpiring and moving of theſe holy Men of God who penned them. Man can only be ſufficiently perſwaded to believe them, ſo this can only give the underſtanding ſenſe, true interpretation of them; Jeſus Chriſt he himſelf is the great Interpreter *the one of a Thouſand*, Job. 33. 23. Even he who met the two Diſciples in the way going to *Emaus*, and beginning at *Moſes* and all the Prophets, expounded into them in all the Scriptures, the things concerning himſelf; and it is clear, that he ſpoke outwardly to them by word of Mouth, ſo he ſpoke inwardly by his Spirit into their hearts, and therefore they ſaid one to another, *Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures*, Luke 24. 27, 32. Now what made this burning of their hearts within them, but the powerful appearance of his Spirit which wrought in them as fire, which diſpelled theſe cloudy miſts of Darkneſs, which covered as a vaile the eye of their underſtandings, whereby they could not perceive the things written of him; and 'tis ſaid, concerning the other Diſciples and Apoſtles, *ver.* 45. *Then opened he their underſtanaings, that they might underſtand the Scriptures.* And that the words ſpoke from without, could not do, this is clear from his own Teſtimony, *John* 6. 63. *It is the Spirit which quickneth, the Fleſh profiteth nothing, the Words that I ſpeak unto you, they are Spirit, and they are Life.* and Job 32. 8. *The Inſpiration of the Almighty gives underſtanding*; This is that which opens the Scriptures elſe they are a ſealed book, and how weak and dark were the Diſciples whilſt Chriſt abode with them, in his bodily appearance; how many things were ſhut up from them, even although they had ſome knowledg, which Fleſh and Blood had not revealed to them, but his Father in Heaven; yet, the Spirit not being powered forth in ſuch a meaſure of glorious Manifeſtation as afterwards they received, till then they were Ignorant of many things, See *John* 14. 9. *John* 16. 16. 17. *Compared with* 25. *Math.* 16. 8. 9. *Math.* 16. 21, 22. *John* 11. 13. *John* 13. 28. *Luke* 9. 44. *Luke* 9. 33. *Math* 17. 23. *Acts* 1. 6. And eſpecially the miſtery of his Dying and Riſing again, and the coming of his Kingdom was much hid from them; therefore he ſaid, *John* 16. 12, 13. *I have yet many things to ſay unto you, but ye cannot bear them now: howbeit*

Howbeit, when the Spirit of Truth is Come he will guide you into all Truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, &c. And so when the Spirit was poured out, then their understandings were opened, and they called to remembrance many things spoke by him, in the daies of his Flesh, and then they understood them. *No Prophecy of the Scripture* (*saith* Peter) *is of any private Interpretation*, 2 Pet. 1. 20. But according to the *Greek* and *Bezars* Translation, the words are more plain; No Prophecy of the Scripture is of a Man's own Interpretation, Prophecy, Explications, the Man who spoke the Scriptures from the Spirit of God was not to Interpret them of himself, nor in his own will, so neither was any other to Interpret them, but that Spirit which first gave them forth, was to Interpret them: *For the things of God knoweth no Man, save the Spirit of God*, 1 Cor. 2. 11. And if it be so among Men, That the Law maker is only admitted in point of Controversie, the expounder of the Law; and if he who writes a Book amongst men, be accounted the fittest to Interpret or give the sence or meaning of his words, how much more is it necessary that the Spirit of the Lord which gave forth the Scriptures, be the expounder of them; especially, seeing the Scriptures declare of such things that are so Mysterious to the natural understanding of Man, or to his natural reason, that they are quite above its comprehending or conceiving of them; I say, not contrary to his Reason, to witt, that Spirit, Principle or faculty in Man, which can judge truly or certainly of things Natural, and this is also of God; but the Mysteries of Salvation whereof the Scriptures treat, though they be not contrary as is said, yet they are above the reach of this Principle or Power, of discerning; as the things of reason are above the things of the senses bodily, so the things of Faith, are above the things of Reason; to witt, that Reason, or Principle which can judge truly of things Natural, for I Like not to contend about words, I acknowledg the Principle of Faith is, and may be fitly called rational, and the believer is the most rational man in the World, and the very wisdom of God is Reason, or Understanding, and that wisdom wherewith he denies his servants from above is also reason, but it's not the Natural reason; for before man was endued

dued with the Heavenly Wisdom, he had the Natural Reason or Understanding, but then he neither had, nor could have the knowledge of the things of God, to witt, The Misteries of Salvation; This is that which the Apostle plainly declares, 1 *Cor.* 2. 14. But the Natural Man receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned, Lo how he makes them impoſſible to be known to the Natural Man, or underſtanding, becauſe the knowledge of them ſtands in an other Principle, in that which is born of the Spirit of God, the Seed of God, that can only know them; they are ſpiritually diſcerned: And this further Conſideration will yet make it more appear, That man of himſelf without the Revelation and Inſpiration of the Spirit of God cannot underſtand the things of God, and ſo cannot Interpret the Scriptures, declaring of them, becauſe Man as he ſtands in the Fall, and not come to be Regenerate, lives, and is quite ſunk into a Wiſdom, Knowledg, and Underſtanding that is altogether contrary to the wiſdom of God, and the true knowledg of God; it is true as is already ſaid, there is ſomewhat in man, which Judgeth truly, and pertinently of things Natural, and this of it ſelf, is not contrary to the wiſdom of God, but a gift of God, and is of good uſe to Man, were it in its right place, and by this, man properly is a Man, he has a rational Principle in him, whereby, in this he excells the Beaſt of the Field; but now man in the Fall, ſtands not in this Principle, it rules not in him, there is another birth in man, which Lords it, and rules in him, and this birth is of the Devils begetting, and hereby Man is a Child of the Devill: For this Seed whereof this Birth is begotten, was ſown into mans heart when he Fell, and it has ever propagated and ſpread it ſelf through *Adams* Poſterity ſince, and this Seed and Birth has a Wiſdom, and Knowledge, which is Carnal, Earthly, and Deviliſh, and is direct, oppoſite, and contrary to the wiſdom of God, as every thing of this birth, is contrary to every thing of the birth of the Spirit of God, *Gal.* 5. 17. And now the wiſdom of this Fleſhly, Deviliſh birth rules in every man, in the natural ſtate and ſubjects, and brings into ſlavery that other Principle in him, which in it ſelf,

ſelf, is apt to judge rightly of things within its own Sphere to witt, things Natural, and this Deviliſh, Earthly, Carnal Wiſdom makes it do it ſervice, and anſwer its Deſignes, and the more quick and diſcerning that a man be in the Natural Spirit or underſtanding, this Deviliſh, Earthly, Carnall Wiſdom, which moſt uſually is called in the Scriptures Acceptation, alſo Natural, being a top of it, and ruleing therein; the more it makes a man incapable of the true knowledge and wiſdom, and ſets up the ſtronger Bulwarks in man, againſt the wiſdom of God; And theſe are the ſtrong holds which *Paul* ſpeaks of, which the Spiritual Weapons are mighty to pull down, the high imaginations, according to the *Greek* it is reaſonings; and every high thing that exalteth it ſelf againſt the knowledg of God, 2 *Cor.* 10. and 5. So it is clear, That the reaſonings of man ſtanding in this wiſdom which is altogether contrary to the true wiſdom and knowledg of God; are ſo far from being a help to him, to further him in the true knowledg, that it is a ſtrong hold againſt it, and therefore is to be caſt down ere a man can come to the true knowledg which proceeds from the meek and lowly Spirit of Jeſus Chriſt, the beginning of which wiſdom, is the fear of God, and ſo the more that a man is indued with the knowledg of Letters, and other parts, (which might be of uſe to him, were he come to have his mind Redeemed into Gods fear, and ſo to have the wiſdom of God to rule in him) while he remains in the natural unregenerate State; the more theſe things are a loſs and ſnare unto him: and this is that wiſdom the Apoſtle ſpeaks of, when he ſayes *The World by wiſdom knew not God*, and this Wiſdom being a Type in the learned Doctours, Rabbies, Scrybes, and Phariſes, among the *Jews*, led them from the knowledg of Jeſus Chriſt, ſo that they not only did miſtake him, notwithſtanding, of all the Scripture skill, but ſaid, he had a Devil, and prevailed with the Rulers to Crucifie him, and Perſecute all his followers; and this wiſdom in them, taught them to reaſon againſt Chriſt, from the Scriptures, this Man cannot be of God ſay they, becauſe he breaks the Sabbath, and deſpiſeth *Moſes* Law; but now the eye of that wiſdom being open in them, which cannot but judge amiſs of the things of God, they miſunderſtood the Scriptures, and wreſted them to

their own Destruction; and although they were learned in the Letter, and form of knowledg, yet they were unlearned and Idiots, as to the true knowledg, and Christ called them *blind leaders of the blind*, *Math.* 15. 14. So you may perceive, what learning that is, *Peter* speaks of, when he saies, 2 *Pet.* 3. 16. These that are unlearned, wrest the Scriptures to their own destruction, for the *Jewish* Doctors, Scribes, and Pharises who were very learned Men in that knowledg Letters could give them, and they had Languages *Hebrew*, *Greek*, and *Latine*; and yet by Christs testimony, they were blind and so unlearned, and all their learning was so far from helping them to understand the Scriptures, that the more they misunderstood them, and the poor and simple and unlettered men, they understood the Scriptures and knew Christ to be the *Messiah*, that *Moses* and the Prophets writ off, whereas they knew him not, and for all their learning, were shut out from the knowledg of the Scriptures, and the wrong eye being open in them, they read the Scriptures backward, and could not but judge amiss of them. Now all this while I have not denyed, that there is any thing in man, who may be in a Natural State, that can in any way, or manner know any thing of God; the Natural Man cannot indeed, that is to say, that Principle which in man, makes him a man, and Distinguishes him from a Beast; That of it self cannot know the things of Gods heavenly Kingdom, because they are above its reach; and then far less can that Man or Birth of the Devills begetting, called the old Man know them, for its wisdom is contrary thereto; but now there is a Seed of God in Man, even in that State which is shut up in Death, or Darkness, under this earthly Wisdom, which as a vaile blinds it, yet the Light of Christ shines so thorow the Vail in this State, as that it reaches the Seed, and ministers some knowledge to Man in this State, whereby he knows he ought to be righteous, and sober, and godly in a Measure, and knows some things to be good, and some things to be vile; and were man faithful to that which gives him this knowledge, it would redeem his mind out of the false wisdom, and increase in him the true knowledg, but man remaining Disobedient, the earthly wisdom getteth dominion in him, and the more it rules him, the more it blinds

him

him, till he be altogether past feeling, and then it is so with him, as with these, *Isa.* 6.10. Now whereas it is commonly said, that Scripture is the best Interpreter of Scriptures for what is obscure in one place, is plain in another; and so the obscure is to be expounded by the plain, and there's as much of the Scripture plain, as is necessary for any man to know: to this I answer in the words of *Prov.* 8.9. *They are all plain to him that understandeth*, to him who is endued with a measure of the same Spirit that gave them forth, which has revealed to him, the things by them declared; so a man knowing the things, the words concerning them stand open and clear, and plain to his understanding for they are plain and manifest to that eye and ear which can read, hear, and understand them; but now the plainest Scripture in the Bible treating of the things of Gods Kingdom, which are most necessary to be known, is dark, and obscure, and mysterious to the Natural Man, and fooliſhness to the fleshly wisdom, for that the things are not known by him, and so he cannot understand the words concerning them; for the knowledg of the things, is as it were, a key to open up the words, but the plainest words that are, cannot give the knowledg of the things, which are onely known by a Spiritual discerning: Is not that a plain Scripture, *Thou shalt Love the Lord thy God with all thy heart.* But what learned man with all his Letter knowledg understands it; not having that love by the Spirit of God shed abroad in his heart: The man who cannot read a letter, and has a feeling of this Love, abiding in him, a thousand fold more knows that Scripture, and can speak more pertinently concerning it, from the feeling thereof, and what it has wrought in him; than the other can do from his housefull of Books, and other helps of Learning. Now I acknowledg, that some Scriptures are more plain and open than others, and the spiritual man, the understanding man who has revealed a true Judgment, and pure discerning from the Lord, he can know what Scripture is more plain, and what more obscure; and so standing in the wisdom of God and in his Counsel, he may compare Scripture with Scripture, and Spiritualls with Spiritualls, and so he may open up, the obscure from the plain, and reason and reduce consequents from the more plain to open up the more obscure, and this which

reasons, which comp[illegible], which judges in him of Scriptures, and what consequence may be drawn, must be that of the Spirit of the Lords begetting in him, which cannot judge amiss, but it alwaies judges righteous Judgment; and so the opening up the Scripture more obscure from the more plain, will be of good service, in its place, to the hearer, for the speaker opening Scripture in the wisdom and Power of God reaches the seed in Man, and the plainest Scripture is apt to reach; and the Lord standeth near to testifie to the words so interpreted, and this witness in Man's Conscience answers to the truth, of what is declared; and so I acknowledg, there is great use and service in the interpreting of Scriptures, when the interpreter hath his gift of God, and keeps within his measure, and speaks according to the analogie or proportion of Faith, according to what is revealed to him, the measure of the gift of Christ, *Ephes.* 4. 7. This is that, which *Paul* makes the rule of interpretation, See 2 *Cor.* 10. 13. *We will not boast* (said he) *of things without our measure, but according to the measure of the rule, which God hath described unto us*: see further, *Rom.* 15. 18. 19. 2 *Cor.* 4. 13. *Rom.* 12. 3. compared with *Phil.* 6. 3, 15. 16. Lo how in this place he presses no man further to believe him, or be of the same mind with him; then according to what God hath revealed to him, if any man be other wayes minded, God shall reveal even this to him; nevertheless, whereto we have already attained, let us walk by the same rule; see how he makes the measure of attainment, The Rule; but now a man medling with the interpretation of Scripture in his own wisdom, out of the wisdom of God, how can he but err, if he come to read and compare, Scripture with Scripture; and so to open up one Scripture from another, with that eye which cannot but Judge amiss; the Light of the Body is the Eye, if therefore the Eye be single, the whole body is full of Light, but if the Light in him be Darkness, how great is his Darkness; the Eye of that wisdom in him, which is contrary to the wisdom of God, being Judge in him, it must of necessity Judge amiss, especially, seeing that Scripture words in themselves (abstracting from the mind of the Spirit of Christ, which such have not) are admittable of different Interpretations, not only different readings, according to the Translations

which

which differ, but the same word being rightly Translated, may in themselves rightly considered, have different meanings; how then shall the meaning of the Spirit be had without its own teaching, what an impossible thing were it, to hit right upon the true sense, or interpretation, without the Spirit of God, though there were nothing in man that had a byass, or prejudice against the Truth; but now that Spirit which is of this World, and is contrary to the Spirit of God, and his truth, being Judge in him: this makes it far more impossible. So it's a thing of great weight and concernment, for a man to know of what Spirit he is, what Spirit is Judge in him, what Spirit leads him, what eye is open in him, for according to this, so will be the interpretation of Scripture; for although they say, that Scripture expounds Scripture, yet at best, it's but that, by which it is expounded; but now that Spirit, or Principle, or Wisdom in man, which compares Scripture with Scripture, which reasons and draweth consequences, and judges of them; that is the interpreter: So the result of all is, such is the Judgment, and Interpretation according to the right or wrong Spirit, which rules in him, and the wrong Spirit cannot but wrest, add to, and take from Scripture, and the Curse is pronounced against it, and the right Spirit, the Spirit of God, and the eye which it opens in man, cannot judge amiss, it passeth alwaies Righteous Judgment. And O that men would consider this, so weighty a thing, who go on so rashly to meddle with Scripture, and give meanings to it, what Spirit they are of, what is that in them which gives the meaning of it, if it be not the heavenly wisdom it cannot but wrest, and what is the reason that there are so many different Religions in the World, and opinions, one contrary to another; whereas, the Truth, and true Religion is but one, and so many hundred different interpretations of Scripture, but that mens minds are gone from the Spirit of truth, which would make them all of one mind, and open the like eye in all, and then all would judge as unanimously of Scripture; as now the bodily eye judges of things visible, men make no contest or jarring about what they see, looking upon the same objects, through the same midst, with the like eye, which being found, makes all their judgments one, and till men come to the one Spirit, which opens the like

eye,

eye in all they can never be of one mind, and whereas people so much, ask at us whom made ye judge of interpreting of Scripture, I say, the measure of the gift in every one, the measure of the wisdom given of God; and till Man come to this, and judges in it, or rather it in him; he steps up into the place of Judgment, which belongs not to him, and he ought not to Judge. And I may shut up all concerning this particular, with a word of advice to such, who are so ready to meddle with Interpretation of Scriptures, giving meanings on them, and are so confident they are right, and yet many of them are not come to the fear of God, which is the beginning of that wisdom, which only can judge aright of Scriptures: To such I say, Take heed to your Spirits, be jealous over them, know what Spirit ye are of, for on this thing depends all; if this be not known, if ye be in the doubt concerning this, ye know nothing yet truly, for the Principle being doubtful, the foundation being uncertain, so much of necessity be the whole superstructure.

Argument, 13. And now as I have demonstrated, how that by the Revelation of the Spirit of Jesus Christ in Man, he only can know God and the things of his Kingdom, and the Scriptures with their interpretation: so I am to show, that hereby can man only know himself, and the state he stands in before God, whether Justified, or Condemned; without this, he can have no true, nor infallible assurance of Gods love and favour: That there is such a thing attainable to every Believer, and necessary for him to know, as to his comfortable walking with God, the Scriptures manifestly declare, and it's generally acknowledged, it's to become so, and sought after, and therefore, I shall not insist on the proveing of it being granted, only the way how it is attained; that is it I plead for, That it is only by the Immediate Revelation of the Spirit of Christ, Justifying the man in his heart; *He is near that Justifyeth*, saith the Prophet, so near that he is in him, and justifieth him in his conscience, and without this, man can never have true assurance, till God justifieth him; mans justification, or words only spoke without, can do nothing) *Rom.* 8. 16. *The Spirit it self beareth witness with our Spirits, that we are the children of God*: Not the words of Scripture, or the words of the Spirit spoke to, or in other

other men, what is that to me, but the Spirit it ſelf witneſſeth this; and he that believeth, hath this witneſs in himſelf, witneſſing in him. 1 *Phil.* 5. 10. And ſaith *Paul*, 2 *Cor.* 1. 21. *Now he which ſtabliſheth us with you is Chriſt, and hath appointed us is God, who hath alſo ſealed us, and given us the earneſt of the Spirit in our hearts.* Lo how he makes it a common Priviledge to him and them; and this is that which ſtabliſheth, ſetleth, confirmeth, ſtayeth the mind, and giveth it peace, and removeth all doubtings, begetteth in it a full aſſurance of Faith, according to *Heb.* 10. 22. and *Heb.* 6. 11. It's called, *The full aſſurance of hope.* and *Col.* 2. 2. *all riches of the full aſſurance of underſtanding.* And this was the fruit of *Pauls* preaching. 1 *Theſ.* 1. 5. *For our Goſpel came not unto you in word only, but alſo in power, and in the holy Ghoſt, and in much aſſurance:* and *Epheſ.* 1. 13. In whom, (viz. *in Chriſt*) when ye had believed (for it ſhould be ſo Tranſlated) *Ye were ſealed with that holy Spirit of Promiſe*; So bleſſed are they who receave this Seal, and what are all Scripture words without this Seal, but a blank; and this Seal is the Seal of the holy Spirit of Promiſe, ſealing in mans heart, that he is beloved, juſtified, and approved of God, and it can make him cry with aſſurance, that it is ſo *Abba Father*: And this will yet further appear, that its only by Revelation, that a man can be aſſured of his ſtate, by the immediate manifeſtation of his ſtate to him in the Light of Jeſus Chriſt, by examining the other grounds, which men make for this aſſurance, when they have ſhut out of doors that which can give it, and gives it, as is proved by the Scriptures Teſtimony; a man ſay they, can be aſſured of his ſtate before God, if he be Juſtified by certain Signes, Characters, and Marks, for if he be a true believer, that his Faith is the true Faith, the living Faith, and not the falſe dead Faith; This ſay they, he can know by his Love to God, by his meekneſs, his patience, his courage, his righteouſneſs, his love to his Neighbours; but now ſeeing there are ſemblances of all theſe, a counterfeit love both to God and Man, meekneſs, patience, *&c.* For the Hippocrite who has nothing of the true Love, Patience, Meekneſs, *&c.* Yet, he hath a likelineſs of them, and will proceed as far in the outward actions of Devotion, Charity, Equity, *&c.* As the other

that

that is the true believer; yea, and even according to their own confession, he may go beyond him; and so whereas they say, *the Tree is known by its Fruits*, and it is so, but by what are the Fruits known, two men may be found doing the same outward work, which has the same outward appearance, and yet the one a meer Hippocrite, the other a sincere Christian; then by what can their works, or fruits be judged? It's true, some works are so manifestly evil, as Cursing, Swearing, Drunkenness, Lying, Stealing, Killing, Whoreing, that they are readily known by all to be such; and that which makes them known, is the Light of Christ in their hearts, but now these works, which carry in them an appearance to be good, and yet are not good, but dead works, empty, without Life, though they have a fair show, yet they are rottenness within, as its reported of some Aples, that have a very pleasant colour, but are poyson within; how shall man judge of these, now he who has Life in himself, the birth begotten of God; he has a Spiritual sence, and discerning, whereby he can savour, smell, and taste of the works, the fruits of the good tree, for they have a good savour, a living spiritual savour, they smell, and taste of the Tree of Life, on which they grow; hence they are called living works, and these in the Light which reveals them, and makes all manifest, or seen to be good: And the works have but the appearance, they are also seen and discerned to be such, and being evil, they cast an evil savour, by which in the Light, which begets the discerning, they are felt, and he can have no union with them, nor with the tree, on which they grow; and this man discerneth in the manifestation of the Light, both his own, and his neighbours works, of what nature they are, by the tasting and smelling of the fruit, the Tree is known, both in himself and his neighbour, and this is a great Mystery, and hard to be received with such, who have not got that taste, and discerning, begot in them of the Lord, which tasteth words, and works, as the mouth tasteth meat; but hereto I give my testimony, that there is such a thing, and I do witness it in my measure, and so I confess there are Signes, and Characters of a mans state, the fruits infallibly manifest the tree, but the fruits cannot be certainly and infallibly known, but in and by the Light, which reveals them, and begets a taste

to

to discern them, this is it which enters into the Kirnel, and pierces thorow the outward appearance, and searches what is in the Centre, and brings to light the hidden things of Dishonesty, and discovers the ravening Wolf in the Sheeps cloathing; whether in a mans self, or his neighbour. And this further makes it the more impossible; for a Man without Revelation to know his state, especially, according to our Adversaries Principle; for, whereas Christ said, *Whereby shall ye know, that ye love me, if ye keep my Commandements.* Now they say, that is impossible, we must break them every day in thought, word, and deed, and we must remain in a necessity of sinning while we remain in the body; and this Principle, takes every wicked prophane wretch to cover his wickedness: O sayes he, the Children of God have their infirmities, *David* fell, in Murther and Adultery, *Noah* into Darkness, *Peter* denied his Master, *&c.* and the common Swearer, Drunkard, Whoremonger, Backbiter, Cheater, Worldling say, This is my infirmity and the best have their infirmities: I have a good heart and am sincere for all this, and I approve not my doings, and I may have true faith for all this, and be in a Justified condition: Now passing this Decept of theirs, which their Teachers have caused them to drink in, I shall only at this time use it so far against them, as to demonstrate all their signes and marks, come short to give them assurance; for now according to their own Confession, their keeping the Commandments, cannot be a Sign to them, for they cannot come up to keep them, and their evil works are many, and much more than their good; how then shall the good Tree be found by its fruits, seeing the good Tree cannot bring forth evil fruits, and how shall the good in this mixture be known from the evil; and this yet increases the difficulty in the point of Tryal, that not the quantity, or the measure is to be looked into, of goodness, or grace in Man; but the quantity, kind, or nature, and it's true that it is so: Now where there is so much of the evil, and so little of the good; like a dust of Gold, a little grain, in a dunghill of evil, whose nature is to hide the good; how can it appear, or be infallibly known, but by the Revelation of the Light of Christ, which searches all the depths of Heaven and Hell, and indeed, in the midst of

Much of a contrary Nature in man, Much Filth, and Deceipt, and Corruption; yet the Light I say, will discover the little grain of sincerity, the small mustard Seed, and without this, Man has no comfort, till that he know, that there is somewhat that is sincere and honest in him; and this breathes and cries to God for Deliverance, from that of a contrary Nature, That he would slay it with the Sword of his mouth, and raise it up unto Dominion and Victory over all; And it's only God who searches every thing in Man's heart that can discover it to him, for he cannot himself, of himself know it, but the Lord he searcheth the Heart, and tryeth the Reins, and sheweth to man his thoughts, and every motion of his mind, of what nature, quality, and principle they are; and so it's manifest, that one uncertain, fallible, and dubious way this is, for a Man to know his State by Marks and Signs, when he is not come to the Immediate Manifestation and Revelation of the Light of Christ in his heart; in this to read his evidences, and examine them: No more can they tell a Man his State without this, than a Sun-Dyal can tell the hours of the day, when the Sun shines not upon it with his beams; and this comparison, some of themselves have made: and whatever that assurance be they can gather without Immediate Revelation, it's not the assurance of Faith, and so at best it's but conjecture; this will easily appear from their own very Principles, and some of them has seen it and granted it, for were it no assurance of Faith, then it should have the Revealed Word of God for its object, either by Scripture, or Immediately spoken from the mouth of the Lord; This they grant, That Faith can have no other formal object: Now according to their own way they affirm, this assurance is but to be gathered by consequance, as in such an Argument or Silogisme; Whosoever firmly and truly believeth in Christ and loveth him, &c. is Justified; But I am such saith he, therefore I am such. Now the Proposition of this Argument being found in Scripture, I grant it, and shall let it pass for a true Foundation at this time; (though as is above demonstrated, the Scripture Words in themselves be not a sufficient Foundation:) But what warrant have they for the Faith of the Assumption? *Viz.* I believe, I love Christ, no

Scripture

Scripture in all the Bible ſpeaks this particularly to any man, and they acknowledge it; and that this aſſumption has not the Word of God for it's object, but *Dictamen Conſcientiæ*, The teſtimony of Man's own Heart and Conſcience, that he ſincerely believes, and loves God; And now according to that true Principle, and granted by themſelves, the Concluſion alwayes followeth the weaker premiſes, as one link in the Chain being weak, weakens the whole Chain; it followeth, That this Concluſion muſt follow the certainty of the Aſſumption; and it being but the teſtimony of a Man's own Conſcience, for to this at laſt he muſt return, how many arguments ſoever he makes; and not the Teſtimony of the Word, and Spirit of God in his Conſcience, for this they have ſhut out of Doores as is ſaid; wherefore the Concluſion alſo, which is the aſſurance a Man has of his State, (by the practical ſilogiſm as is called by them) is but the aſſurance of Faith not Divine, but Humane; That is an Aſſurance leaning upon Man's own Teſtimony of himſelf, and not upon the Teſtimony of God's Word, and ſo it's not the Aſſurance of Faith, the Scripture ſpeaks off; which has its object the Word of God: And this as is ſaid, ſome of themſelves ingenuouſly have confeſſed and affirmed, That an aſſurance of Faith is only attainable by ſpecial Revelation: And as for my ſelf, I can truly ſay it, I was put upon the Rack as it were, with the Doctrine of the Natural Teachers, when I ſet about to examine my State; for the ſigns they gave me of my State, was as obſcure and dark to me as my State it ſelf; and how then could I by them know it: And thus I am ſure it has been, and is with many others, and what ſhall we render unto the Lord, who has ſpoken in our hearts, ſaying, *Be of good comfort, I am at peace with you, your ſins are forgiven I am well pleaſed with you in my beloved Son*; and has cauſed his Light to ſhine forth in our hearts, which Reveals our State unto us, and pointeth unto us the infallible Signs and Characters of it, and the love of God is Immediately felt; and this knowledge of it, is beyond all Signes and Characters of it; and what a bleſſed Priviledge do they robe themſelves of, which they might attain unto, who cry out, All Revelation is Ceaſed; for if it be Ceaſed, then can Men neither know God, Scripture, or Himſelf.

Argument, 14. And hereby only Man can also know the true Church in general, and the Members and Ministers thereof, in particular, the true Church has alwayes been a Mistery unto the World, the Men of this World, for it standeth in another Principle; *The true Church is in God*, 1 *Thes.* 1. 1. This is the Principle it standeth in, and every Member thereof, they are his hidden ones, they are as dead Men unto the World, being Crucified to it, and it to them: for (said *Paul Coloss.* 3. 3.) *Ye are dead, and your life is hid with Christ in God*: And as Christ is, so are they in this World, being flesh of his flesh, and Members of his body, being born from above, and begot into another Nature, Life, Spirit, and Principle, and therefore the World knoweth it not, nor them the Members thereof, for it knoweth its own and loveth them; these who stand in the same Ground, Spirit and Principle, with it self: but because they are not of World but of God, therefore it knoweth them not, but hateth and persecuteth them, *John* 1, 31. And so the People and Children of God in all ages have been strangers, unto the World, and unknown to it; They have been for Signs and for Wonders, their Doctrine, their Laws, their Conversations, hath alwaies been accounted strange and ridiculous, and they have been reckoned Deceivers, and Blasphemers; and the true Prophets and Servants of God have been killed, and stoned, and put to many cruel Deaths; see that Cloud of Witnesses, *Heb.* 11. throughout, and *ver.* 37. *They were stoned, they were sawn asunder, were tempted, were slayn by the sword, they wandred about in sheep-skins, and goat-skins, being destitute, afflicted, tormented; of whom the World was not worthy, &c.* And so Jesus Christ himself being come in the flesh, they knew him not, and Crucified him as a Blasphemer; and they Persecuted and killed his Disciples, and followers, under the Name of Deceivers, and such as would turn the World up-side down; as Deceivers and yet true; as unknown, and yet well known: But now the Members of the true Church know one another, being Children of the same Father and Mother, Members of the same Body; having one Mind, Soul, Spirit, and Life in them all; They cannot but know one another in that, wherein their Unity stands, and Fellowship, and Communion,

nion one with another, and this Unity of the Spirit, is the Bond of Peace, *Ephes.* 4. 3. And the Bond of Love, whereby their hearts are knit together in Love, unto all riches of the full assurance of understanding, for the Love is a discerning thing; He that Loveth God knoweth him, and he that Loveth him that is begotten of God, knoweth him also, for the true Love and the true Knowledge, goeth alwaies together, and the one is the Ground and Foundation of the other; for that which I have no true knowledge of, I cannot Love, and that which I Love, I cannot but Know in some measure, and that which I certainly Know not, but doubtingly, that I cannot perfectly Love; for perfect Love casteth out fear, and there is no fear in Love, and so no doubting in Love; for the fear comes from the doubting, and all the Children of God, are Sealed in their Fore-heads, They have their Fathers Name written upon them, the Name of my God, and the Name of the City of my God, *Revel.* 3. 12. compared with *Revelat.* 3. Whereby they know one another to be the Children of one Father, the Citizens of one City, which is the New *Jerusalem*, the Church of the First-born; and this is most necessary for them, that they know not one another, and that not by conjecture, but certainly; for they being all followers of the Lamb together, Warring the same Warfare, in the same Cause and Testimony, which is also unknown, and hid to the World, if they did not infallibly know one another, they could not have that Peace, and Unity, and Concord one with another; how could they discern the true Friend, from the Enemy, the secret Enemy, the Deceiver, which is the most dangerous Enemy, and can come into all outwards and appearances with Friends, can put on the Sheeps-cloathing, and a form of Godliness, but deny the Power, and be an enemy to it; a ravenous Wolf can speak fair, yea, and profess all the Words and Principles of Truth, and come the whole length of all outwards as is said, and yet be a rotten Hypocrite, a lymm of *Satan*, a brat of *Babylon*, void of all fear of God: So how shall he be discerned? See *Mal.* 3. 18. Where this is promised. Then shall ye return, and discern between the Righteous and the Wicked, between him that serveth God, and him that serveth him not;

and

and if this Discerning were not, it could not otherwayes be, but that the one half of the Children of God, should War and Contend against one another; and be as *Babylons* Builders, the one half breaking down, and the other half building up, and confounding one another; and hereby it may appear, that these many Churches, that have been set up in the Apostacy, have not been true Churches; nor begot into the true Nature, Spirit, and Principle of the Church, by reason of their Warring one against another, hatred, variance, strife, emulation, killing, and putting to death one another; and where ever any thing of this Spirit of strife, hatred, envy, persecution enters, it eats as a Canker, and cuts off of the body, that Member or Members, whereinto it gets entrance; and so going from the Unity, the Peace, the Love, they become past feeling, dead, rotten Members, and are to be cut off, and denyed; and now it being demonstrated, that the Children of God Infallibly know one another, and hereto I give my Testimony, That there is such a thing among the Children of God, an Infallible knowledge of one another, (which they have not of themselves, but is the free gift of God; and when he pleaseth, he may shut them up, and counsel some person or persons, that they may not be known for a time; so *Saul* or *Paul* was unknown for a time to the brethren) it manifestly follows (besides what is already said) That this knowledge can alone proceed from the Revelation of Jesus Christ, Immediately Manifesting one and another among themselves, (whereby they are as Epistles writ in one anothers hearts, known and read of all Men, all the Members of the same Body, 2 *Cor.* 3. 2, 3. For being Children of the Light, in the Light, they dwell and walk and have their fellowship; and this makes them Manifest, and herein they behold the beauty one of another, and each Member envieth not, at the beauty of its Neighbours Member, but rejoyceth therein, and they are comforted and refreshed one in another standing fast in one Spirit, and have a fellow feeling with one another, in Joy and Tribulation, in Sufferings, and Consolations, and bear one anothers Burdens; and so fulfil the Law of Christ. And did not the Light, wherein is their habitation, Reveal and make them Manifest? They could

could not know one another certainly at all, for it being above proved, That without Revelation in the Light, a Man cannot know himself; then it is Manifest, farr less can he know his Neighbour: And seeing *Babilons* Children, the Whores Brats, as is said, can come into all outward formes or appearances, either of words or practices, then there is no way possible, how the Children of the true Mother, can be known from the Children of the Whore; or how the true Mother her self, can be known from the Whore; *Mistery Babylon!* But by the Revelation of the Light and Life of Jesus Christ: And this Whore *Mistery Babylon*, by her taking upon her, the True Mothers Cloathing, wherein she has appeared, but an Enemy to the Life, has bewiched the whole Earth with the Cup of her Fornications, and so her Merchants has passed, for the Ministers of Christ; but now the Children of the Light discerneth both her and them, and their Hypocritical garb cannot deceive them, for the Sheep of Christ hear his voice, and they know it one in another, and hereby they know one another, and a stranger they will not allow, for they know not the voice of strangers, they own it not; and so the false Prophet that comes in the Sheeps cloathing, and is inwardly a ravening Wolf, that comes in the form of words, the form of godliness, he cannot deliver them, the Elect cannot be deceived, they can beware of him, and fly from him, *John* 10. 4. 5. *Mat.* 7. 15. And how could they beware of him, if they could not discern him to be such; and these who say, they are Ministers and are not, they can try their Spirits, it is more than their words, the anointing teacheth them, 1 *John* 4. 1. Compared with 5. and 6. 1 *John* 5. 27. And so can know, not the speech of them that are puffed up, but the power wherein the Kingdom standeth, 1 *Cor.* 4. 19. 20. And herein, and hereby, were the true Ministers of Christ, Manifest to the Children of God. 1 *Thess.* 1. 5. Our Gospel came not unto you in Word only, *but also in Power, and in the holy Ghost, and in much assurance, &c.* And now a few words by way of tender advice, to those who has been long seeking a pure Church, not a mixed confused Rabble of godless Atheists, such as the members of the National Churches generally are; but a Church in God, a Spiritual

House

House, built up of living Stones; a Spiritual Ministry, a Powerful Ministry, a Spiritual Worship; this many have been seeking, but have not found it, neither such a Church Ministry, or Worship, for not coming to the true Foundation; and that which makes the true Church, Ministry, and Worship, to wit, Jesus Christ Revealed in themselves, and Revealing God, and the Church, and the Ministry, and Worship to them; I say, their not coming to this, but setting about the building of Church Ministry, and Worship without it, they do and shall for ever in this way, fall short of it; and what strife, and janglings, and debate they have made, concerning the tryal and qualifications of Church Members, and Ministers; and how sore they have been put at, by them, who plead for a Church of the mixt multitude of Believers, and Unbelievers, affirming, it is impossible they can be Infallibly Discerned, and that the true believing Spiritual Minister, cannot be Discerned, from the unbelieving Carnal, Formal Preacher of the Letter, and so they have no rule or touchstone to try one or another, but that of Words, Formes, or Appearances, (are not come to the Righteous Judgment;) and these they acknowledge, are very Fallible: And now were they come to the teachings of Gods Spirit, the Anoynting in themselves, This would be an Infallible touch-stone, and rule of tryal unto them, for one and all. And so there is no Cure, nor Remedy for all these evils, and sore calumnies wherewith they are encompassed; but the Light of Jesus Christ, which they so much despise and contemn; this would heal all their diseases, remove all their doubts, and all their Controversies, bind up all their Wounds and Breaches; this would fitly frame the whole building together, and make it grow up an holy Temple unto the Lord, in whom, they should be all builded together for one habitation of God, through the Spirit, *Ephes.* 2. 21, 22. And till then, They will never cease to build *Babilon*.

Argument, 25. THIS hath been the Main Point of Controversie all along the time of the *Apostasy*, and the Reign of the *Beast*, *Dragon*, *Whore*, and false *Prophet*, betwixt the remnant of the Womans Seed, the followers of the Lamb, on the one hand, and the *Beast*, *Dragon*, *Whore*, &c. on the other;

to

to wit, The Teſtimony of Jeſus Chriſt, (together with the keeping of the Commandments of God) and what this Teſtimony is, See *Revel.* 19. 10. *For the Teſtimony of Jeſus is the Spirit of Prophecy.* Revel. 12. 17. *And the Dragon was wroth with the Woman, and went to make War with the remnant of her Seed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt.* This is the quarrel, The Teſtimony of Jeſus, which is the Spirit of Prophecy, and by this, the Womans Seed, the followers of the Lamb, fought againſt the Dragon and his followers, and by this they overcame. *Revel.* 12. 11. *And they overcame him by the blood of the Lamb, and by the Word of their Teſtimony:* Theſe are their weapons, no any Carnal weapon, (the Lambs followers have none ſuch) but the Word of their Teſtimony, the Sword of the Spirit, which is the Word of God; and by this, the Antichriſt, the Man of Sin, the Son of Perdition, that wicked one, is to be Revealed, and Conſumed. 2 *Theſſ.* 2. 8. *Whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall Deſtroy with the brightneſs of his Comming:* That is, his Light, Life, Power, and Spirit, Revealed both in the particular, and general, ſhall conſume this Antichriſt, That ſits in the Temple of God, Man's Heart, and rules as Lord there; and this Antichriſt, is not a Perſon, or Perſons particular, but a Spirit, *Joh.* 4. 2. and is the very Spirit of *Satan*, which rules in the Children of Diſobedience; The Heart, which was made to be a Temple for God, a Houſe of Prayer, but is become a Den for the Thief and Robber, and here in this Temple, the *Whore, Miſtery Babilon* ſits as a *Queen*, in the Particular, and in the General: Now it is the aforeſaid word, which is as fire, that is, to burn up this Whores Fleſh, and Deſtroy her, and put her out of the Temple of God, Men's Hearts which ſhould be an habitation of his Spirit, See 1 *Cor.* 3. 16, 17. 1 *Cor.* 6. 19. 2 *Cor.* 6. 16. For this was Man's ſtate, he was a Temple for God, in the beginning, but by his ſins, this Temple came to be Defiled, and the Serpent entred, and dwelt in it; and for this end, Chriſt came into the World to deſtroy the Devils work in Man's Heart, and to caſt him out, and to dwell in this Temple Man's Heart, as in the beginning; and this is the Antichriſt, who denies this

Christ came in the Flesh, came in the body of his Saints, which are his Temple; and so the Apostacy was from this, in the dayes of the Apostles, Christ lived in his Saints, dwelt in them, spoke in them, was King, Priest, and Prophet in them, and then came in the Apostacy; when people departed from this holy living Power Revealed in them: Christ the Wisdom and Power of God, and then *Babilon* prevailed, the Whorish Spirit which bewitched People, and drew them into Whoredom with the Form, from this holy Power, to which they ought to have keept chaste, and moved only in its leadings, spoke, Prayed, and Worshiped therein, and so as the departing from this, was the rise and beginning of the Apostacy, so the returning into this, will be the end of it, and its end is come in many; and is coming in many more, and this alone is the true reformation out of the Apostacy, there is not another, but the returning to this; and seeing its generally granted by all Protestants so called, That there has been an Apostacy since the dayes of the Apostles, and that the Church of *Rome*, (which has been the only visible Church that has continued since then, till now, by a continual succession, in Bishops, Ministry, Worship, Ordinances) so called, is that Apostate Church, and *Mistery Babilon*; not the true Church, but a Synagogue of *Satan*; then how could they, I mean the Protestants come up to a reformation, and recovery out of the Apostacy, and be restored into the purity of Ministry, Worship, and Ordinances, but by receiving them from the Lord himself Immediately; and who could call their Ministers to Preach a Reformation out of the Apostacy, but the Lord himself seeing they had no true Church, nor Ministry, preceeding them to call them, and supposing as it were not, I mean that had been a Mediate call from man.)

I thought fit only to touch this a little here, having handled it more fully else-where: and indeed, The purest Primitive *Protestants*, (whose Testimony I own in its place, maintained Immediate Calls, and the Spirit of Prophecy, and witnessed it; and in the History of the Reformation of *Scotland*, commonly called, *Knox Chronicle*, it's to be seen, That both *George Wishard*, and *John Knox*, were endued with the same, and Prophecyed: And in *Fones* book of *Martyrs* its to be seen

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at large, how many of the Lords Witneſſes who were raiſed up by him, to teſtifie againſt the corruptions of the Church of *Rome*, and her Miniſtry did Prophecy, and their Prophecies are in the ſaid book Recorded, as they roſe up one after another in each Generation, for the Lord never wanted his Witneſſes all along, though they were but few; and the ſaid book ſhews, How that *John Huſſe* a *German Proteſtant*, Prophecied of a New Miniſtry that ſhould come, and whence could this New Miniſtry ariſe; could the *Romiſh Whore*, (which as is ſaid, was only that, which had the Form and Conſtitution of a Church, Miniſtry, Ordinances, before the time of the Reformation bring forth this New Miniſtry: Who can bring a clean thing out of an unclean? or rather, was it not to come from Heaven, a Birth of the *New Jeruſalem* which cometh down from above; who when the *Dragon* fought againſt her, did flie into a place prepared her of God; and he prevailed over her viſible appearing ſtate, but ſhe remained ſafe, as to her being in the place appointed her of God, and her Man-child alſo, which was caught up unto God in his Throne: And in the end of the Apoſtacy, She and her Man-child Chriſt Jeſus the Lamb, was to appear again in the Earth, and take place therein; and overcome Antichriſt, the *Beaſt*, *Dragon*, *Whore*, and falſe *Prophet*, See *Revel.* 12. 5, 6, 14. Compared with *Revel.* 21. 1, 2, 3, 4, 5, 6. And theſe few Witneſſes the Lord raiſed up all along, in the time of the prevailing of the Apoſtacy, are by many of the *Proteſtants* themſelves, reckoned to be the two Witneſſes, mentioned *Revel.* 11. from *verſe* 3. to *verſe* 13. who after they were killed did riſe again. *ver.* 11. This they expounded to be other perſons, riſing up to bear Teſtimony for the Lord, after theſe before them were killed; and they themſelves are ſaid to riſe again; becauſe the ſame Spirit of Life from God, which was in them, did alſo enter into theſe who ſucceideed them, and ſo the Witneſſes were the ſame; becauſe it was one Spirit in them, who went before and came after, and they had one Teſtimony, the Teſtimony of Jeſus Chriſt, which is the Spirit of Prophecy, for they Prophecied in Sack-cloathes One thouſand two hundred, and threeſcore daies, That is all the time of the Apoſtacy, as is by them-

ſelves acknowledged: See *James Durhams* book on theſe places, and he is forced to confeſs, That theſe words *Revel.* 11. 12. *And they heard a great voice from Heaven, ſaying unto them, Come up hither, &c.* holds forth ſome extraordinary Call, or Impulſe the reformers ſhould have from the Lord; and yet this ſame Man, for all this, pleads for a ſucceſſion of the Reformed Church and Miniſtry, Lawfully deſcended through the Church of *Rome*; and denies that Immediate Revelation, is that, by which the Church is to be Reformed and brought out of *Babilon.* But to ſay no more of him, It has been his great weakneſs: And now from what is ſaid in theſe fifteen Arguments, concerning Immediate Revelation; Let that of God in the Reader Judge, concerning it's being neceſſary to Continue.

THE

The Objections having any seeeming weight against it, Answered.

Obj. *IMmediate Revelation was a Priviledge, especial and peculiar to the Twelve Apostles, and is therefore now Ceased.*

Answ. The contrary is above Demonstrated in many places, And Immediate Revelation, and the Spirit of Prophecy, was before them, even from the beginning, and continued after them; and Church History reports, it continued till after the first Century, and was known in the Church; and it has alwaies been in the true Church, (though not in the false) and is a Priviledge belonging to every Saint, for that which makes one a true Christian and Saint, is the Spirit of Christ, the anoynting in him.

2. Obj. *The working of Miracles, and the speaking with Tongues and strange Languages is Ceased, and therefore also is Immediate Revelation.*

Answ. That working of Miracles, and the guift of Tongues, is altogether Ceased, and never any more to be in the Earth, cannot be proved, and it's a rash assertion; for, though these things be not to be found among the National Christians (who have the name, but want the thing, the anoynting, which Christians, or makes the Christian, and not the sprinkling of water on a Childs forehead) yet they may be found among the true; and we Witness the Power of God, which wrought all these outward Miracles, working Miraculously in our Hearts, opening the blind eye of the mind, and deaf ear, raising to life, the dead Soul; causing the Lame, to leap as an Hart, and the Tongue of the Dumb to speak, &c. And these are the greatest Miracles, and the outward, were but a Figure of them; and were for the sake of the unbelievers, who believed not except they saw; but now, though Miracles and gifts of Tongues were ceased altogether, yet it follows not, That Revelation Immediate is Ceased; This being more necessary, yea, altogether necessary, and belonging to the very substance of the Covenant, and promises of the Gosel, as is above Demonstrated.

Object.

Obj. 3. *Men may be mistaken, and take that for the Inspiration of God, which is but the Inspiration of the Devil; and it is Impossible to know the one from the other, but by the Scriptures, which ye deny to be a sufficient touch-stone, or rule of Tryal of Spirits, and there hath many formerly risen up, who has pretended to be Inspired of God, and were but Deceivers; and this makes us justly suspect all others.*

An. Men keeping their place; That is abiding in the fear of God, and obedience to his Commands, are safe from being deceived, for such have a good understanding, clear, a pure discerning in the Light, whereby to know the Spirit of God, from the Spirit of Deceit, and this was known, before Scriptures were written; and men are in no greater hazard of being deceived now, than *Abraham*, *Isaac*, *Jacob*, *Enoch*, *Noah*, and other Saints were, before Scripture was written; and if any should say, God spoke to them by a voice audible to the fleshly ear, I answer, If it had been so, that sometimes he had, yet his speaking inwardly by his Word, and the voice of his Spirit into their hearts was more certain, satisfying, and sufficient, and that alone could not have been sufficient, but he spoke to many by his Spirit inwardly, in their hearts only, and this voice was audible, and heard to the Spirituall ear, and was certain. And such who plead against Immediate Revelation, or Inspiration from the Spirit of God, as a thing impossible to be infallibly discerned from a delusion of *Satan*, shew the *Atheism* of their hearts, for if it be impossible, then was not *Enoch*, *Noah*, *Abraham*, *&c.* Inspired, nor knew God by Revelation; but if Revelation was possible then, it is possible now, for that which is once possible, can never in it self become impossible; and what though some have falsely pretended thereto, and from a pretence of the Spirit, have done wickedly, will this prove man has not the thing in reality; there were pretenders in *Jeremiah's* time to the Spirit of God, and did wickedly under that pretence, *Jerem.* 23. 25, 30, 31. *Jerem.* 28. 1, 2, 3. 4. And so there were many false Prophets in all ages; but this is no argument against the true Prophets, nor against Immediate Revelation, but for it; for this only can discover the

the Deceiver, and Spirit of deceipt, both in Man himself, and in another: and many has pretended to Mortification, Self-denyal, &c. but never knew these things in reality; none do therefore now know them in reality; and many has done wickedly, under a pretence of Scripture, is therefore Scripture to be denyed?

4. Obj. *The Scripture is a Cannon or Rule filled up, against which who add thereto, a Curse is pronounced,* Revel. 22. 18. *And this Rule is sufficient, being able to make wise unto Salvation; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works,* 2 Tim. 3. 15, 16, 17. *whereby it appears to be a sufficient rule of Faith and Manners, containing the whole Counsel of God (as our Confession of Faith saies,) and all things necessary for his own Glory, Man's Salvation, Faith, and Life is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture, unto which, nothing at any time is to be added by new Revelations of the Spirit: and for this, they bring (in their Confession of Faith) These Scriptures further:* Prov. 22. 19. 20, 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4, 7, 10. Isa. 8. 19, 20. 2 Pet. 1. 19. Heb. 1. 1. 2. Luk. 16. 29, 31. Ephes. 2. 20. 2 Pet. 3. 15, 16. 17. Gal. 1. 8, 9. 2 Thes. 2. 2. *And now all these Scriptures being brought for proofs against any New Revelation of the Spirit, and the Scriptures being a compleat Cannon or Rule, to which, nothing is to be added even by the Spirit of the Lord, I have set them all down not passing one, and it's in my heart, to pass thorow them all, and shew how they are wrested and perverted, to prove that which the Spirit of the Lord, which gave them forth, never intended; And though all these Scriptures we dearly own, and the use of them, yet their abusing of them we cannot own at all, and let that of God which is Just, Righteous; and Impartial in its Judgment, in the Reader Judge: if they prove any such thing as is intended by those who brought them for that effect, who call themselves, an Assembly of Divines, but in effect are but Diviners and guessers, having so plainly denied that*

which

which makes the Divine; to wit, The Mind and Spirit of Christ Revealing in Men the things of his Kingdom.

Anſ. That the Canon of the Scripture is ſo filled up, and Compoſed of ſuch Books as are to be found in the Bible, betwixt *Geneſis*, and *Revelations*, excluding all other Writings whatſoever, and Words, (either of old or late) proceeding from the Inſpiration of the Spirit of God, (or as having no ſuch Authority, Certainty, or Infallability, as theſe particular, writings or books aforeſaid, is an old Popiſh fanſie, without any ground from the Scriptures own Teſtimony, for it is altogether ſilent of the number of the books of Scripture, how many they were, and,) it is of their order: ſome Popiſh, Counſells determined both the one and the other, and Scripture makes mention of ſeveral other writings of the holy Men, Inſpired of God, beſides theſe, we have in our Bibles, and ſome of them being found and felt to ſavour of the ſame Spirit, which gave forth the other; yet, becauſe of their Counſel acts, they are not Received. But now to come to the Proofs, The firſt is, *Revel.* 22 18. 19. But what ſaies this, Concerning the number of the Books? or what ſaies it, againſt the Spirit of the Lord, his adding by New Revelations, for the words, *If any Man ſhall add, or take away the words of this book*, Limits not the Spirit of God from adding other Books of Writeings to the Scripture: Now at no time Man is to add to Gods words, but what the Lord gives him to ſpeak, he is not to go beyond, nor to ſay, Thus ſaith the Lord, to that which the Lord hath not ſpoken, nor is man to diminiſh there from: See this ſame Commanded, *Deut.* 4. 2. But do theſe words prove, there were no more Books or Words to proceed from the Inſpiration of the Spirit of God; how many Prophets came after *Moſes*? and how many Books of the Scripture were written after *Deut.* and *Proverbs* 30. 6. Add, though not unto his Words. This we ſee man limited from adding, but not the Spirit of God, for much Scripture was writ after *Solomon*, and for theſe other Scriptures of the old Teſtament, they bring, *Prov.* 22. 19. 20. 21. And *Iſa.* 8. 19. 20. What do they prove, that no more Scripture was to be writ after them

them? whereas, they themselves acknowledg the most part of Scripture was written afterwards, and in the by, I would only have the Reader observe, how like these men who talke of the Scripture Canon being filled up, so that the Spirit of Prophecy is Ceased, are to the *Jews* who had such a fancy among them concerning the Scriptures of the Old Testament, their being filled up, and their becoming a Rule to them, so that when Christ and his Apostles came and spoke from the same Spirit, the Scriptures were writ from, they would not hear them, but cryed up the Scriptures, We have the Scriptures and *Moses* Law, and God spoke unto *Moses* and our Fathers, but this Man, *we know not from whence he is*, Joh. 9. 28, 29. And as for Prov. 22. 19, 20, 21. There is wisdom brought in speaking to *Solomon*, and making known her words and writeing unto him; but that proves nothing, That the speaking of that wisdom or spirit in others, as in *Solomon* is Ceased: Nor yet, *Isa.* 8. 19, 29. *To the Law and to the Testimony, if they speak not according to this word, &c.* Now could this be a good Argument for the *Jews*, against Christ and his Apostles, and their Writeings? No, nor is not now against writeings, or words proceeding from the Inspiration of the same Spirit; for that which was writ after, or is to be writ from the Spirit of God, is not contrary to any thing writ before from the same Spirit, but according to it, for all the words of truth accord, and agree together; and there was a Law and Testimony writ in Men's Hearts, before a Line of Scripture was ever writ in a Book; and they who spoke not according thereto, were but deceivers, and had no morneing in them as the *Hebrew* carries it. And now I come to that Scripture they lay so much weight upon, 2 *Tim.* 3. 15. 16, 17. But what? Does the Cannon close here? is not the next Chapter writ from the Inspiration of the Spirit of God, and the other following Books, if they were writ after this as they follow after it? or if these words prove not, but that *Paul* and others both spoke and wrot afterwards from the Inspiration of the holy Ghost, how will it prove that there is no such thing now? O say they all new Revelations are superfluous, there needs no more Scripture; that which is writ

is writ, is able to make wise unto Salvation, from 2 *Tim.* 3. 15, 16, 17. But I say, *Paul* and others wrot Scriptures afterwards. But to come to that Scripture, It is to be considered, there is a writeing by the Spirit of God upon Man's heart, See 1 *Chron.* 28. 12. Compared with *ver.* 19. and with *Jerem.* 31. 33, and 2 *Cor.* 33. And so this is Scripture or Writeing, (for both are one) by the Inspiration of God; Scripture or writeing with Pen and Ink upon paper, but with the Spirit of the living God, upon the heart; and these holy writeings, are able to make wise unto Salvation: And Scripture given unto a Man by Inspiration of God is profitable, (and the words should be thus Translated; All Scripture given by Inspiration of God, or all Writeing given by Inspiration of God, profitable for Doctrine, for Reproofs, *&c.* That the Man of God may be perfect, for the word (*is*) is not in the *Greek*, and it's false, that all writeing is by Inspiration of God, for much has been writ from the Inspiration of the Devil; But I acknowledge these Books set down in our Bible, to be writ from the Inspiration of God, and when any man receives them by Inspiration, that they be given him by Inspiration, as to these who wrot them, then they are profitable to him; but if he come not to that Spirit which inspired the first Writers, and there-with to be Inspired, they cannot of themselves profit; for the Letter kills, but the Spirit giveth life, and the Inspiration of the holy Spirit giveth understanding, as saith *Elihu*; so who come not to this Inspiration, they come not to an Understanding of the Scriptures; And our very Adversaries dare not plead from this Scripture, that there is nothing more required but Scripture, to make wise unto Salvation; for they acknowledge the inward Illumination of the Spirit to be necessary thereto, and if they make one exception, why may not we make another, That inward Revelations and Inspirations are necessary, aswel, and, further it may be said of the Scriptures of the Old Testament, all that is spoken here of the use and ability of Scripture; yet does not this exclude the writeings of the Evangelists and Apostles, and we acknowledge the Scriptures are profitable and useful, but not sufficient of themselves, to make wise unto

Salvation

Salvation, without the inspiration of the same Spirit that gave them forth, which can only give the understanding of them: But why do they plead that Scripture is able to make the Man of God perfect, seeing they deny Perfection; and cannot abide to hear, that a man can be perfect? And that Scripture, *Luke* 1. 3, 4. Does it prove, That no more Scripture is to be written, nor any after *Luke* spoke or wrot from the inspiration of the Spirit of God? Was not much writ afterwards? Or could *Luk's* word? cause *Theophilus* to know the certainty of these things of themselves: Nay, they were a Declaration of what he most surely believed himself, and *Theophilus* reading it, having the Spirit of God, would find that witnessing in him to the truth of these things, and this gives the certainty or assurance, See 1 *Thes.* 1. 5: Their next Scripture is, *Rom.* 15. 4. For whatsoever things were written afore-time, were written for our learning, *&c.* What then? is Revelation or the Spirit of Prophecy ceased for all this? yet *Paul* himself had it, and he sayes, The Scriptures were wrot for his learning, and he points here at a Scripture in the old Testament, but this proves not there was no more Scriptures to be added thereto; and *Paul* sayes, not the Scriptures were writ, that we should learn only by them, or stick to the Letter learning, for he had a learning beyond them, even that of the Spirit; and in this same Epistle, he points them to the newness of the Spirit, beyond the oldness of the Letter, *Rom.* 7. 6. which compare with 2 *Cor.* 3. 6. Their next Scripture is *Math.* 4. 4, 7. as for *ver.* 4. It fighteth Manifestly against them, *Man shall not Live by Bread alone, but by every word that proceedeth out of the mouth of God.* Now say they, The word proceeding from Gods mouth is Ceased, he speaks not from word of mouth now, as he did of old, but from the Scriptures, but if God himself speak not, Man lives not; And what does this prove, that Christ used the Scriptures Testimony against the Devil; is there not therefore any Inspiration or Revelation; was not Christ inspired himself; and was not *Paul* and the other Apostles Inspired, who used the Testimony of former Scriptures writ before them against their adversaries; but yet they wrot

Scriptures themſelves from the ſame Spirit; and why may not it be ſo now? Their next proof is, 2 *Pet.* 1. 19. *We have a more ſure word of Prophecy*, &c. *Anſw.* Suppoſing but not at all granting, hereby he meaned the Scriptures writ or ſpoke from without; he points them to this, *but till the day dawn, and the Day ſtar ariſe*; Now ſome were come to the day, and were Children of the day, and had the day ſtar ariſen in them, and then they needed not the Light of the Moon, or night ſtarrs. But I have ſhewed before this word of Prophecy, is the word in the Heart, which was in the beginning, before Scriptures was; and is that word that came to *David*, *Iſai*, *Jeremiah*, and inſpired them, from which the Scripture came, and this Word in my heart maketh me believe the Scriptures, and is the more ſure and Manifeſt Word; or the moſt ſure, as its in *Beza's* Tranſlation, even ſurer than Scripture Words, which outward violence can rob me off, or I may forget them; but this remaineth for ever: and here lyeth a great deceipt in them, where Scripture ſpeaks of the Word, and it's Vertue, and Excellency, and Sufficiency; O ſay they, This is Scripture, whereas I have ſhewed, though the Scriptures declare of that word, yet they are not it, but came from it, and point to it again; for the word is Chriſt, which was in the beginning. The next proof *Heb.* 1. 1, 2. This directly proves againſt them, as I have ſhewed before; God ſpoke to the Fathers in the Prophets, but to us in the Son, that is more Immediately. The next proof *Luk.* 16. 29. 31. This proves that *Moſes* and the Prophets Teſtimony is of greater weight then if any ſhould ariſe and teſtifie from the dead, but it proves nothing, that we ſhould ſtick only to what is written by them, for much was writ after; nor does it prefer *Moſes* and the Prophets Teſtimony, to the Teſtimony of the Spirit of Chriſt; this is more certain and ſatisfactory, and the end of their Teſtimony. Their next proof is, *Epheſ.* 2. 20. Hereby they would prove, That the writeings of the Prophets and Apoſtles were the foundation of the Church; but this Scripture ſayes nothing of that kind; for Jeſus Chriſt is the Foundation of Prophets and Apoſtles, and the chief or undermoſt Comer-Stone; he is

both

both Foundation-Stone, Corner-Stone, and Cop-Stone also, the First and the Last, and there is no other Foundation saith *Paul* himself, 1 *Cor.* 3. 11. and that Scripture is fully cleared above. Their next proof 2 *Pet.* 3. 15. 16. 17. But of all the Scriptures they have brought, this proves least for them, but much against them, for it mentions *Pauls* Epistles, and Writings which we own, and their usefulness also in their place; but it sayes nothing, that either his Writing or any other, are a compleat Cannon or Rule, or that Revelation is Ceased, but it sayes some things in them, are hard to be understood, which the unlearned and unstable wrest, *&c.* Then I say, there is the more need of Revelation to make a man Learned, and to open up these hard things, seeing only the Spirit of Wisdom and Revelation, can sufficiently do it, as is above Demonstrated. The next proof is *Gal.* 1. 8, 9. *If any man, or an Angel from Heaven Preach any other Gospel unto you, let him be accursed.* *Answer*, The Gospel was Preached unto *Abraham*, saith the Scripture, *Gal.* 3. 8. as well as unto us; and it was Preached unto *Abel*, *Enoch*, *Noah*, and to all believers, who lived before Scripture was writ in a book; and it was spoken into their Hearts, by the Spirit of Jesus Christ, and the Saints who then lived, and were Inspired of God, preached the Gospel; and the Gospel is the same in all Generations, for it is the everlasting Gospel, *Rev.* 4. 6. But now the Declarations, Discoveries, and Manifestations of this one Gospel, hath been many and different, under the Law; more darkly, in the time of the Prophets; more Manifestly, in the time of the Apostles yet more Manifestly, and yet all one Gospel, and we Preach no other, but the same everlasting Gospel, which is the Power of God unto Salvation. *Rom.* 1. 16. The last proof is, 2 *Thess.* 2. 2. Wherein *Paul* beseeches them not to be shaken in mind or troubled, neither by Spirit, nor Word, nor Letter as from him, as that; that day of Christ, were at hand; but this proves nothing against the Inspiration of the Spirit of God, as if it were then ceased, or to cease; for it continued with him, and many others long afterwards, only it proves, they should not recite any such

Doctrine,

Doctrine, as this, That day were suddenly to come he speaks of, though some should vent it, as proceeding from the Spirit, or from *Pauls* Words, or Letters; and so that they might not be deceived by pretenders as is said, because some has falsely pretended to the Spirit, it follows not, that none have it in reality. And thus I have gone thorow all their Proofs, and shewed, that they prove no such thing as is intended by them, but are abused.

O j. 5. *We much suspect this Doctrine of Immediate Revelation, and are feared to receive it, lest people coming to this, slight the Scriptures, and a Ministry, Worship, and Ordinances, for we find you so doing, whose we are come to it; and what use hath Scripture or Ministry, if God teach Immediately, by the Immediate Revelation of his Spirit?*

Answ. This Doctrine ought not to be suspected by any honest hearted Man or Woman, for it will never teach any to slight the Scriptures, but on the contrary; They will never know how to use, or esteem the Scriptures aright, till they come to that Life and Spirit which gave them forth, and to which they point; and these who were formerly Inspired of God, and were taught of him Immediately used and esteemed the Scriptures, nor slighted any Ministry, Worship, or Ordinances of Jesus Christ, as neither do we; and we acknowledge the Ministry who are sent of God, is both useful and comfortable to us, and we are bound to hear them, and acknowledge them; and at all times have we found their Ministry, usefull and refreshing unto us, having Ministered of the Life; and their Gospel came unto us, not in Word only, but in Power, and in the holy Ghost, and in much Assurance; as *Pauls* did unto them, 1 *Thess.* 1. 5. And we have also been refreshed with their Prayers in the heart, and found the fruit of them, and now in our measures are brought to the same Life; and yet their Ministry will always be dear and comfortable to us, but not absolutely necessary, being come to a Teacher, even the Spirit of Jesus Christ, that cannot be removed into a Corner from us, when all men may, and be seperated from us, and we from them as to bodily presence; but indeed, who come to the Teachings and Ministry of the

Spirit

Spirit of Christ, in themselves; this will lead them, as it hath done us, from the Natural Ministry, Worship and Ordinances, for that they neither Worship, nor Minister from the Spirit, nor have received any ordinance there-from, as is Manifest both from their Principles and Practises.

The 7th. of the 4th. Month, 1668.

G. K.

FINIS.

POSTSCRIPT.

Robert Barrow his Book, Entituled *Apologia Catholica de formali objecto fidei*, coming to my hands after the finishing of what I had writ, concerning Immediate Revelation, its remaining a standing Ordnance in the Church; I found it fit to cite such particular places, (directing the Reader to his Words, where at large he may see them;) Where he declareth his Doctrine concerning Immediate, or inward Revelation, *Ex parte Objecti*, and *ex parte Subjecti*, affirming, that *ex parte Objecti* to be Ceased, which confesseth the Prophets, and Penmen of the Scriptures to have had; and that only this Revela-

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tion *Ex parte Objecti*, is Revelation, properly simply, and according to the more usual way of speaking in the Scripture so called, see Tractat. 9. Authors *Duplic. Puncto.* 2 *Num.* 13. 14. 15. Again a few leaves after *puncto. hto. num.* 6. and *num.* 5. Immediately preceeding, he saith, that which moves the Mind to give one assent to Truth, objectively, or by way of Object, is *Medium cognitum*, a known Midst; it must be known, and apprehended by the Mind, that it may move it to assent; but that which moveth effectively, upon the part of Subject or Power, which he calleth Revelation, *Ex parte Subjecti*, is *Medium incognitum*, an unknown mid'st, because (saith he) these helps upon the part of the subject, may co-operate to produce one assent of Faith, although they are not felt or known by us: Let the Reader take a view of these places, where he shall see, that I have truly set down his Doctrine, and his very words in that paper, concerning Immediate Revelation; and *Tract.* 9. *Quest.* 8. *Num.* 5. He saith, they falsly assert, that we believe the authority of the Scriptures, for, (or because of) the inward testimony of the Spirit; for we believe (saith he) the Divine Authority of the Scripture, not for another thing, but for the Scripture it self, because that act of Faith, whereby the Authority of the Scripture is believed, leaneth upon the Scripture it self, as it's principal Foundation: Some will say, (saith he) some Orthodox Theologues speak far otherwayes, for they most frequently affirm the Scripture authority to be believed, for, or because of the Inward Testimony of the Spirit; to which he roundly answereth; (and I desire the Reader to mark the answer, whereby he may perceive, either their, or his Deceipt, whereby they give poor people to believe, that they deny not the Spirits Testimony, or inward Teaching; but when it comes to the point, their false cover is taken off, and they falsly deny it,) although (saith he,) they speak otherwaies, yet they think not otherwise, for that word, for, or because of, (*Latine propter*) is ambiguous, and sometimes importeth a respect to the effective cause of assent but sometimes, yea, more often, to the objective cause or Foundation, upon which, the assent of our mind leaneth, *&c.* This *Robert Barron*, after long debate with the *Jesuit Turnbull*, contending against the *Papists*, That the authority

of

of the Church of *Rome* is not the formal Object, or Foundation of Faith, or believing of the Scriptures, cometh at last to refute their Doctrine (which he calleth Errour, and saith, that it is most easily refuted,) who maintain the formal Object of Faith, (*i. e.* its Foundation) to be the inward Revelation of the holy Spirit properly so called; and for the Revelation of this Doctrine (which *Num.* 6. he most of all condemneth) he bringeth five Arguments, *Num.* 8. *Punct.* 6. *Tract.* 9. And I find it fit to set them down also Word by Word, Translated into *English* out of the *Latin*, (in which his book is writ) that the Reader in whom the true discerning in any Measure is opened, may see the blindness of this man, in the things of God, notwithstanding, of all his Letter knowledge; and what a woful condition this poor Nation has been in these many years, for all their high pretences, to be the most glorious, and most purely reformed Church in the Earth; and yet this Doctrine of Immediate Revelation, wereby alone, God can be sufficiently and saveingly known, hath been by them, (and yet is by the present generation) accounted so ridiculous, that by this Man *R. B.* (called Doctor of Divinity in *Aberdeen*, and of great fame for his learning at home, and abroad) it is most of all condemned, even more than the *Popish* Doctrine, of resolveing their Faith in the Authority of the Church of *Rome*; so that Scripture is fulfilled upon them. *Isa.* 29. 13. 14. His Arguments are as followeth, To every one of which, as they ly in order; I shall return a few words of answer, which I hope shall satisfie the discerning, and indeed they are so weak, frivolous, and vain, that little or no answer is required; were it not that fools some times are to be answered in their folly, least they should seem wise in their own eyes, as *Solomon* speaketh,

First, (saith he) This way of knowing the Truth of the Doctrines of Faith, (*viz.* By the internal Revelation of the holy Spirit, properly so called,) is Extraordinary, and Prophetical; as is Manifest of the aforesaid, and consequentially the truth of the Christian Doctrine formerly and commonly, is not so made known unto the Faithful.

Answ. This way of Internal Revelation, Prophecy so called,

hath alwayes been, not only Extraordinary, but altogether, ſhut up from the unbelieving, and ſuch who ſtuck in the Letter; but it hath alwayes been common to the true Chriſtians and Saints in all ages, being the New Covenant Diſpenſatory which laſteth not for ever, *Iſa.* 59. 21. That it was Prophetical, *i. e.* Imparted to the Prophets is granted, but it follows not, that therefore it is not the common priviledge of all Saints who were to have the like precious Faith with them; and though it was rare in the days of old, yet God hath poured out according to his Promiſe, *Joel* 2. 28, 29. Largely upon Sons and Daughters of his Spirit, whereby they Prophecy.

Secondly, (ſaith he) who imbrace this Errour, they confound the gift of Faith, and the gift of Prophecy; for the moſt noble kind of prophetical Revelation, is that which is by Intellectual ſpeaking, or illumination as *Thomas* and *Suarez* teach.

Anſw. 1. Who imbrace this ſuppoſed Errour, but indeed Truth; Do not confound the gift of Faith, and the gift of Prophecy, the ſpirit of Faith, and the ſpirit of Prophecy is one, but the opperations different, 1 *Cor.* 12. 4, 5, 6. Now if by the gift of Prophecy he underſtand (as he ſeemeth to do) the inward Manifeſtation or ſpeaking of God Immediately to the mind, Faith is hereby wrought, *viz.* God this ſpeaking or Manifeſting the truth Immediately in the Mind, is the cauſe of Faith; and ſo as the cauſe and effect are different, ſo the Prophetical Revelation and the Faith of what is Revealed are different opperations; For becauſe God Revealeth in Man theſe he believeth. But if he or any other, would thus reaſon, then every one who have the gift of Faith, muſt have the Prophetical Revelation; and ſo all believers are Prophers and do Prophecy.

Anſw. 2. All Saints have the ſame Spirit and Word of Prophecy in ſome meaſure more or leſs, that the Prophets had, who ever directed people to the ſame Spirit and Word in their hearts, from which they ſpoke, that they might in themſelves hear the ſame Word and Spirit, whereby the true Faith comes; and ſuch who turned in their minds to this Word and Spirit in them, (or rather, by the drawings thereof, were turned by it) believed the Prophets Teſtimonies; and all others did

did not believe, but rejected their Testimony as false and feigned. I shall not need to cite Scriptures for this, or produce reason, having done both at large in the fore-going Treatise; but whereas they say, then all should be Prophets and Prophecy, who believe.

Answ. 3. All the Saints must know the sheepherds voice in them, and witness Christ Jesus the great Prophet Prophecying or speaking in them, and must carry his Testimony which is the Spirit of Prophecy, *Revel.* 19. 10. compared with 12. 17. But we do not say, neither followeth it from our Doctrine, That all are called forth as Prophets to Prophecy, or Minister, or Teach, or have the gift of utterance given them; only this we affirm, That none ought to Minister or Teach, but who witness the Internal Call, and furnishing of the holy Spirit given them what to speak Immediately from it self, and inwardly revealing the truth of these things in them, whereof they declare, and they who Prophecy or Preach of Faith, ought to believe themselves, and to have the same Spirit of Faith according to that 1 *Cor.* 4. 13. We having the same Spirit of Faith believe, therefore we speak, and so speaking, a Prophecying of the effect or consequent of Faith, in all whom God calleth thereunto.

Thirdly, (saith he) This opinion too openly favoureth the *Swendefieldians*, *Anabaptists* and others, vaunting of Internal Breathings, or Inspirations, and enthusiasms; for saith he, that Internal Revelation which is upon the part of the object, and which is ever by Supernatural and disjoynedly Infused representations, truly and properly is Enthusiasme.

Answ. Lo! how the fleshly denies the Inward Breathings, or Inspirations of Gods Spirit, whereby alone the understanding is opened, and the true Wisdom and Life received; but what saith he here against it? but that the *Swendefieldians*, and *Annabaptists* maintain this Doctrine, and vaunt themselves to be Inspired, but this will not prove it false, though they had not been Inspired more, than when the false Prophets in *Jeremiah's* daies said, They were Inspyred by the Spirit of God, that therefore *Jeremiah* was not.

Fourthly, (saith he) Hence it followeth, that the whole

Church, that is, all the faithful, are ruled by new Revelations.

Answ. What evil is this? or rather, is it not a bleſſed diſpenſation for all who believe, to walk after the Spirit, and to Witneſs God, dwelling and walking in them, as he hath promiſed. It is obſervable, how both this man, and all his brethren take it for granted, rather (it hath paſſed all along among them as a Principle) then that ever any of them could prove it, That there no Immediate Revelation; and upon this ſandy Foundation they have built their Church, Miniſtry, Worſhip, and Ordinances which is now a falling, and great is, and ſhall be the fall thereof; but this we ſay, and certainly know, (ſuch who can receive it let them) all true Chriſtians have the dayly, and hourly Manifeſtations, Revelations, and Influences of the Life eternal freſh and new from the Fountain, as the *Iſraelites* gathered the *Manna*, new from Heaven every day, *&c.*

Fifthly, (ſaith he) Internal, or Immediate Revelations cannot make us more certain of the Divine Authority, than the outward Revelation, *viz.* the Scriptures; therefore, if the outward is not to be believed for it ſelf, neither the inward, and ſo either an infinite progreſs, or vitious Circle muſt be committed.

Anſw. The Antecedent is Manifeſtly falſe, and therefore it concludes not truly, for what man of the meaneſt diſcerning will not acknowledge, that God Immediately Revealing, or ſpeaking in Man, (whoſe voice is full of heavenly vertue, ſweetneſs, and holineſs, which his Sheep by their heavenly nature, hear, and diſcern from the voice of a ſtranger) maketh him more certain, than when he has but a report from another.

Writ in the time of my Impriſonment, in the Tolbooth *of* Aberdeen, *in* Scotland *where I was ſhut up, ten Months, for no other cauſe but my Teſtimony to the Truth*

The 3*d.* of the
6*th.* Month, 1668. *G. Keith.*

Errata, or faults eſcaped in Printing.

PAge 10. Line 23. for *annull* read *animal*, p. 12. l. 27. for *God*, r. *of God*, p. 25. l. 33. for *ſtuffe*, r. *ſtrife*. p. 17. l. 15. for *light*, r. *life*. p. 52. l. 9. for *miſery*, r. *mercy*. p. 88. l. 25. for *ſwords*, r. *words*. p. 92. l. 31. for *him*. r. *her*. p. 109. l. 15. for *darkneſs*, r. *drunkenneſs*. p. 137. l. 3. for *none*, r. *is there none*. p. 121. l. 21. for *Chriſtians*, r. *Chriſtians have*. p. 126. l. for *with*, r. *not with*.

THE END.